

LIBRARY  
Theological Seminary,

PRINCETON, N. J.

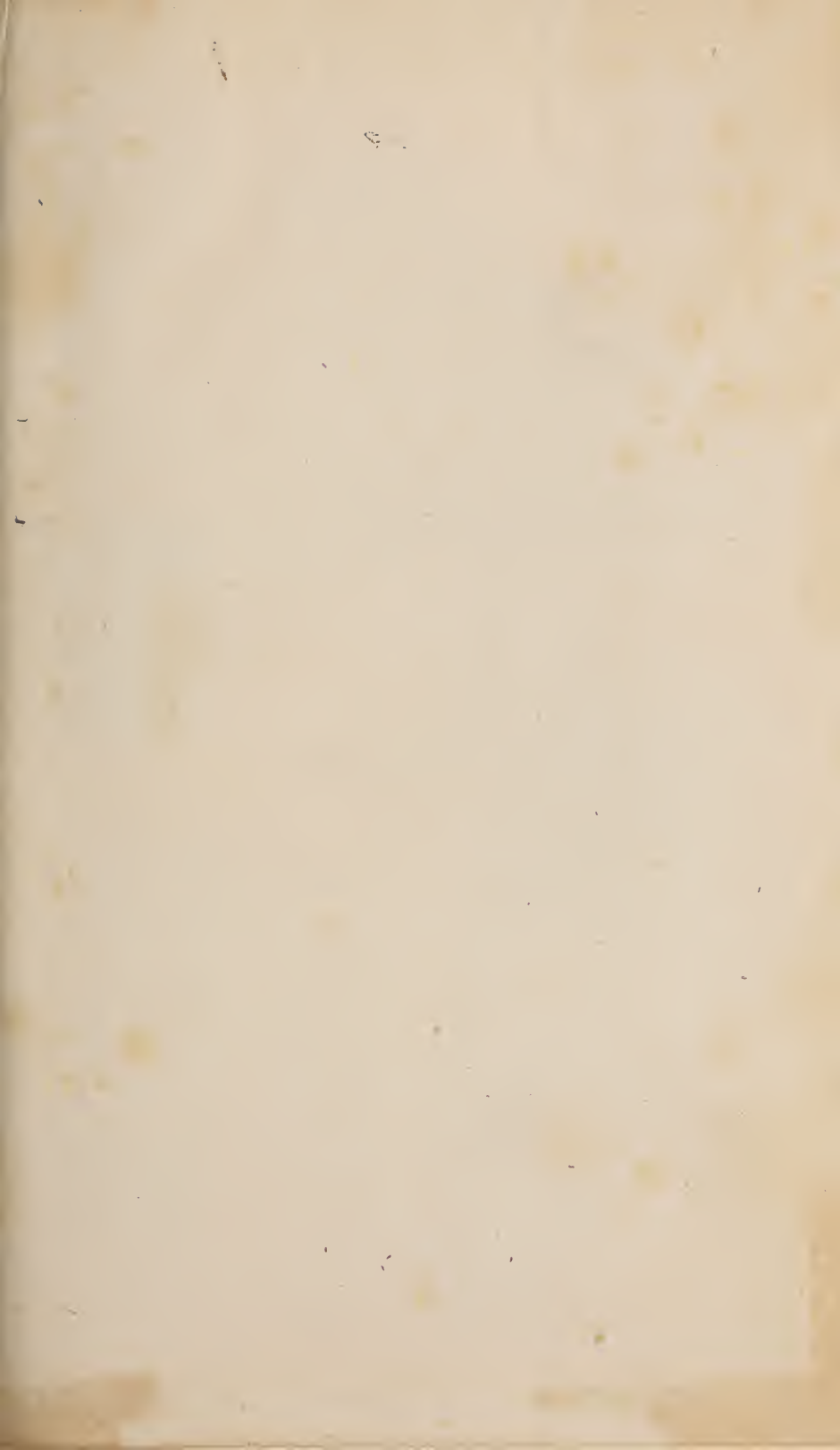
No. Case, ~~48~~ I

No. Shelf, 6 7

No. Book, 6

RESERVE  
STORAGE

THEOLOGICAL SEMINARY.  
Princeton, N. J.





Digitized by the Internet Archive  
in 2015

THE  
MISSIONARY HERALD.

VOL. LVII.

FEBRUARY, 1861.

No. 2.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

IFUM .

LETTER FROM MR. IRELAND, OCTOBER  
8, 1860.

MR. IRELAND mentions the dedication of the new chapel at Ifumi, on the 26th of July. There were about 350 natives present, and several missionaries and others from abroad. The occasion was very pleasant, and the Sabbath congregation had considerably increased since occupying the chapel. Five new members were received to the church by baptism on the first Sabbath in September. One member has been excluded recently. The letter speaks of

*A Pleasant Missionary Meeting.*

During the past week, our thoughts were continually taking us across the wide waste of waters which separates us from Boston, and now we almost fancy that we have just returned from the Jubilee meeting of the Board. Although the last reports were not very favorable, I have a strong conviction that the large debt has been nearly if not entirely removed, and that the Board will start forth upon its second half century with renewed faith and hope.

Perhaps these thoughts have been fostered, and this conviction deepened,

by the fact that last week we held a union missionary meeting at Amanzimtote, for these two stations, simultaneously with the meeting of the Board—commencing on Tuesday afternoon and closing Friday morning. More than half of the Ifumi people were present, and the meeting seems to have been unusually interesting and profitable to the natives and to ourselves. Doubtless one reason for this was the interest they have taken in contributing to the Jubilee fund. The amount already paid in for this object by the Amanzimtote people, is somewhat more than £25. The amount subscribed by the Ifumi people, most of which has now been received, is £19, and I hope it will yet be made up to £20. The morning I started for the meeting, one of my most efficient and valued members put £3 into my hand for this object, of which he said two pounds were for himself, ten shillings for his wife, and two shillings sixpence for each of his four children. When I call to mind that this small community, most of them quite poor, have within the past two years and a half contributed some £87 17s. 6d. toward our chapel, besides upwards of £26 of unpaid *subscriptions* for the same object, which I trust will shortly be

forthcoming, I am constrained to say, "What hath God wrought!"

#### *Forming a Home Missionary Society.*

Another thing which greatly added to the interest of the meeting, and which doubtless enhances the pleasure with which it is looked back upon, was the organization of a native Home Missionary Society. This subject, which began to be agitated more than two years ago by the native Christians, and which it was thought best to leave for further development in the hands of its originators, seemed at length to come to a stand still. This was partly, it now appears, because they could not agree among themselves as to the amount to be given by each individual, and partly because there seemed to be no available native to be employed in the missionary work. Recently, however, a man has offered his services, who seems to have the confidence of those of our missionaries who are acquainted with him; and it was thought that others would be ready to engage in the work if there was a prospect of support.

Brother McKinney and myself, who were present at the meeting, endeavored to show them, that in attempting to fix a standard as to the amount to be contributed, they had assumed a wrong principle for a voluntary benevolent association, and had, doubtless on this account, so far failed in their object. We therefore proposed that they form themselves at once into a society for the purpose of aiding in the work of evangelizing their countrymen, by means of native helpers. This was on Thursday morning, and we then left the natives to talk the matter over among themselves. On Thursday afternoon the sacrament of the Lord's supper was celebrated, after which a subscription list was started, on the principle that each should give what he felt able and inclined to do, and that it was to be paid in at or before the time of their next annual meeting in June. The amount

subscribed at this meeting was £31 17s. Of which £13 12s. 6d. was by the Ifumi people, quite a number of whom were not at the meeting. These incipient movements for advancing the cause of our Redeemer, I feel are full of encouragement and promise, and call for devout thanksgiving to the Great Head of the church.

---

#### *Syria Mission.—Turkey.*

##### *TRIPOLI.*

LETTER FROM MR. LYONS, OCTOBER 31, 1860.

MR. LYONS mentions that he and his family had spent the summer, together with Mr. Wilson, who had removed from Homs, at Enfeh, a village on the sea-coast a few hours south of Tripoli. They had visited the city frequently, had sustained the Sabbath services without interruption, and had recently returned to their homes there, and saw no reason why they might not expect "a quiet and peaceful winter's work," though the number attending their services was small.

#### *Tripoli Undisturbed.*

Respecting the general state of things at that place he says:

Tripoli is almost the only town of importance in Syria that has remained undisturbed during the late war, which has desolated so large a portion of the land. In the early part of summer, especially after the arrival of the news of the massacre at Damascus, some degree of excitement prevailed here. A portion of the Mohammedans assumed a threatening attitude towards the Christians, and the latter were more or less harassed with apprehension and alarm. This however soon subsided, and neither in the city nor in the plain, nor on the mountains adjacent, did there occur any outbreak or violent demonstration. And now, with the exception of some decrease of trade, occasioned by stagnation in business at Beirut, Homs, and other places, which have been seriously affected by the war, and with which places Tripoli has commercial relations, every

thing moves on in its accustomed channel.

#### *Visit to Baalbec and Vicinity.*

But our brother writes specially with reference to a visit which he had recently made to the villages in the vicinity of Baalbec, (accompanied by Antonius Yanni, American vice Consul at Tripoli,) in behalf of the Anglo-American Relief Committee, to extend charitable aid. The letter is long, and large portions of it must be omitted. They left Tripoli on Saturday, September 29, and ascended Mount Lebanon to the Maronite village of Ehden, where they passed the Sabbath. Monday they proceeded to El Ain, and Tuesday to Fake, or Fakeha, the Christian quarter of which they found entirely destroyed. "Seventy houses, including a large and costly church, were in ruins." Sufferers crowded around them, and they distributed alms, "to the amount of twenty-five cents to each individual."

#### *The Sacking of El Ross.*

From Fakeha they passed to El Ross, a large Greek-Catholic village, where of two hundred houses, only twenty-eight,—“so small and miserable that the incendiaries seem to have regarded them as not worth burning,”—were left standing. Six hundred and forty persons were crowded together in these twenty-eight miserable tenements. In regard to the destruction of this place Mr. Lyons writes:

The sacking and burning of the town seems, as in the case of many other Christian towns, to have been an act of the basest perfidy on the part of the Moslems and Metawales. At first they promised not to harm the village on condition of receiving 3,000 piasters. This sum was paid. Again they came with a like demand, and the money was soon raised. A third time the demand was repeated, and a third 3,000 piasters was paid. Still a fourth time they came, but vastly increasing their demands, for now they asked for fifty thousand piasters, (\$2,000.) This was a large amount for the poor villagers to pay in addition to what had already been extorted from them. Still they made the attempt, and by strenuous effort, at noon of the day appointed for payment, they had collected

8,000 piasters. They begged for time to collect the remainder. "No," was the stern reply, "we must have the whole amount to day, or we will plunder your town." The Christians saw there was no longer any hope for them, and that night, under cover of the darkness, they fled to the neighboring mountains. A few who lingered behind were killed, and the whole village given up to pillage and burning. We were shown the place where a priest was shot down while attempting to escape. For several days his body was left a prey to the vultures and dogs, till at length three or four of the more courageous of the villagers, creeping forth in the night from their covert in the rocks, found the mangled corpse of their priest and covered it with a pile of stones. The Metawales, on discovering this, with a fiendish malice worthy of the most savage barbarians, dragged forth the body into the open air, that it might still remain exposed, a prey to ravenous beasts.

On Friday morning, having endeavored not only to administer some temporal relief, but also to speak seasonable words of Christian truth to the sufferers at El Ross, they took the road "over the high rolling land that skirts the north-east side of the great plain of Cælo-Syria," to Baalbec, where they arrived that afternoon. Mr. Lyons writes:

On our way we met two or three parties of Metawales with their animals, drawing timber to the Christian villages, for rebuilding the burned houses. They had been compelled to do this work by the new Turkish Governor, just appointed over the district. We, however, could not refrain from sharply rebuking them for the imposition they were practicing upon the Governor, and the insult upon injury which they were heaping on the unfortunate Christians; for the timber they were drawing was of the most miserable description, four-fifths of it being totally unfit for building purposes.

#### *Baalbec—A Fraudulent Bishop.*

We spent two days in Baalbec, during which time we were met by the people

of the town, and also by the inhabitants of the surrounding villages, who came not only to receive charity, but also to pour into our ears the tale of their oppression and their wrongs. Not the least among their grievances was the fact that their bishop, who had received a donation of \$1,000 from the Turkish Government, to be distributed among the members of his flock, had retained nearly the whole amount in his own coffers. He had given something to his favorite priests and immediate friends, but as far as we could learn, after diligent inquiry, the great mass of the poor and needy received nothing. The day after our arrival the bishop called on us, whereupon we took occasion to express our gratification that the Government had made his people a donation, but added that we had been informed, that for some reason or other, there had been delay in the disbursement of the money. He said it had already been distributed. I answered that hundreds of Christians affirmed they had received nothing whatever. They are liars! he replied, with some emphasis. I thought this rather a grievous charge for a shepherd to bring against his flock, but the truth was, he was an hireling, whose own the sheep were not. He cared little either for the sheep or goats, (the latter were far the more numerous of the two,) and they cared as little for him.

#### *Orders Disregarded.*

Omar Pasha, "the present Mushir of Baalbec," seemed an intelligent, social man, who professed great zeal for justice, and called himself a 'Protestant' against oppression and wrong; but was really very much the dupe of those about him, or very indifferent to the right.

The Pasha had ordered the Metawales to rebuild the houses they had destroyed, and restore the property they had stolen; but when the Christians complain that this has not been done, their adversaries insist that the contrary is true, and convince the Pasha that his instructions are being fully carried out. Not wishing to

trouble himself to go in person to ascertain the true state of affairs, he is satisfied with the testimony of those who are immediately around him; and indeed some of these sheiks have been enabled, either by bribery or threats, to induce several leading men among the different Christian sects to testify in their favor, and even to commend the Metawales as being men of truth and integrity, and as having aided the Christians in their time of danger.

#### *Jubilant Welcome.*

From Baalbec they passed westward, on the plain, distributing aid to the Christian inhabitants of several villages, which had suffered more or less severely. The joy of the poor people in one village, on receiving such assistance, is thus described:

At Shefla, a large town of Greek Christians, on the western side of the plain, the destruction had been complete; not a single house had been spared. On approaching the village, a numerous throng came out to welcome us. Some of them, mounted on horses which they had saved in their flight to the mountains, galloped about as in great glee, all thought of their misfortune being swallowed up in their joy at our coming. Even the priests and deacons commenced singing the *terrundeh*, a jubilant chant which they use on occasion of the visits of their bishops and patriarchs; and all this because we had come to give them money to buy the bread which perisheth. It is melancholy to think how different would have been our reception had we come with the single purpose of preaching the gospel—of giving to them that bread which never perisheth, and of which, whosoever eateth shall never hunger.

#### *A Disheartened Community.*

Recrossing the plain to the eastern side, we visited the large villages of Tiyebe and Tulleya, both of which were entirely destroyed. The people were very much disheartened and downcast. A general stupor seemed to have seized



them all. They had always been poor, at their best estate, and now their little all having been swept from them, their flocks and herds scattered and their crops stolen, they sat down listlessly, amid the ruins of their roofless, shattered dwellings, overwhelmed with the weight of their misfortune, with no heart to labor, and no disposition to put forth any effort for improving their condition. They expressed many thanks for the charity sent them by the kind people of England and America, and we endeavored to encourage their sad hearts with words of comfort and cheer; exhorting them above all to lay up for themselves treasures in heaven, where moth and rust do not corrupt, and where thieves do not break through nor steal.

#### *The Destruction of Zahleh.*

Having referred to "blackened spots of ground, where large quantities of wheat had been burned on the threshing-floors," which they passed as they went farther south, and to thirteen large villages in the neighborhood of Zahleh "entirely ruined," Mr. Lyons says:

Zahleh itself presents one of the saddest spectacles in all the wide field of desolation through which I had passed. Only a few months before, I had seen this then flourishing town in all its beauty, and glory, and pride. Now, nothing remained but a vast collection of roofless houses, with blackened, shattered walls, and shapeless heaps of stones and rubbish. Shops, magazines, costly dwellings, and elegant churches, all had shared in the common ruin. The Zahlehans, however, unlike their co-religionists farther north, are an enterprising people, and I found them already busily engaged in repairing their houses and making preparation for the coming winter; but many, many years must elapse before this once prosperous inland city shall regain its former wealth and influence.

#### *The District Visited.*

The district which we had now tra-

versed, called Belad Baalbec, extends from the source of the river Orontes on the north, to Zahleh on the south. It is about forty miles in length, and varies from four to ten miles in breadth. In this area, of some two hundred and forty square miles, there are fifty-two villages, with an aggregate population (exclusive of Zahleh) of 14,500 souls, nearly three-fourths of whom are nominal Christians, the remainder being Moslems and Metawales. All the Christian villages in the district, some thirty-six in number, had been plundered, and twenty-six burned, thus reducing the whole Christian population, about ten thousand souls, to beggary and want. The Christians of this part of Syria, unlike the Maronites of Mount Lebanon, had had no quarrel with their Metawale neighbors, and the attack made upon them seems to have been unprovoked, and instigated only by Moslem fanaticism and hate. The number killed was thirty-two. That it was not greater is owing to the fact that the villagers made no resistance, but fled to the mountains at the first approach of danger.

#### *Opportunities to Preach.*

During our journey, we had ample opportunity for teaching the great truths and consoling doctrines of the Protestant religion. Being regarded as benefactors, we were everywhere attentively listened to, and thus, in a way which we thought not of, Providence had opened wide the door for the preaching of the gospel to thousands of poor, ignorant people, who perhaps had never before heard the voice of the Christian missionary. May God in his infinite mercy send them the abundant consolations of his Holy Spirit, and lead them to the Rock that is higher than they.

#### *Distressing Prospects.*

Gloomy, in the extreme, is the prospect of this poor people for the coming winter. They are supplied from time to time with small quantities of grain, from

the government stores at Baalbec, but this barely suffices for their daily consumption. With no house to shelter them, and with a scanty supply of clothing, many, there is reason to fear, must perish during the cold winter rains now approaching. What makes the matter worse, the seed-time has now arrived, and as their flocks and herds have not been restored to them, they have no cattle with which to plough, neither have they seed to sow ; and if things remain in this state a few days longer, until the rains come on, and the great wheat field of Cælo-Syria be left unsown, the famine and consequent suffering and misery that will follow in the year to come will be fearful to contemplate. The people need assistance, and they need it immediately. Probably no stronger appeal for sympathy and aid has ever been made to the Christian world, than that which now arises from thousands of poor, crushed hearts, in this afflicted land.

~~~~~

LETTER FROM MR. JESSUP, NOVEMBER  
7, 1860.

MR. JESSUP had been expecting to go to Sidon, to assist Mr. Ford in that field for the winter, but the work at Beirut was found to be so pressing that his own decision and the vote of the mission were changed, and he remains in the latter place. The missionaries are greatly burdened with labors, demanded by every principle of humanity, for the relief of the fearful sufferings of multitudes around them ; and letters from Syria must be expected, for the present, to have reference, as this has, mainly to such labors and such sufferings.

*Efforts for the Destitute.*

Mr. Ford is decidedly overworked in Sidon with *ten thousand* of the sufferers to provide for, besides attending to the distribution of clothing, bedding, &c. in both Sidon and Tyre. Mr. Thomson has gone to Sidon to-day, to see if the amount of work there cannot be considerably reduced, not only for Mr. Ford's sake, but for economy's sake, as the funds of the Relief Committee are in

danger of being exhausted before the winter is half through. We have been distributing to about 26,000 in all, *daily*, for some time past, but now we are reducing the number as rapidly as possible in order to be prepared for the distress of mid-winter. Mr. Lyons writes from Tripoli that he is willing to leave his family for a few weeks, and assist Mr. Ford until the great pressure of the work of relief has been removed. Mr. Wilson left Beirut on the 6th inst. in company with our native brother, A. Yanni, of Tripoli, for the purpose of distributing charity among the sufferers in the vicinity of Baalbec, who are in circumstances of the greatest wretchedness and misery. He expects to be absent ten days. Damascus bids fair to lose all its Christian population, and the tide which has been pouring in upon us, for weeks past, is only arrested now by the forcible measures which the Governor of Damascus has taken, in stationing guards to prevent the egress of Christians from the city. The English consul, Mr. Brant, has come to Beirut, and all the missionary brethren who were there have come away except Mr. Robson, who is expected here in three days.

*Sickness, Despair, and Demoralization.*

The country in general is quiet, and many of the people are returning to their villages. Some are rebuilding their houses, having received a small allowance of money from the Government. Last week I made a tour through the Metn district, east of Beirut, and witnessed scenes of misery such as I had never before seen. The number of the sick is very great and increasing, and there is danger that the population in many places will be well nigh exterminated. The destruction of property, by the war, was almost incredible. In the village where I spent the night, 15,000 mulberry trees were cut down by the Druzes, and it will require at least nine years to replace them. The people throughout the mountains seem reduced

to the borders of despair. With a few exceptions, there is neither energy, self-respect, nor harmony of action. The people are demoralized to an alarming extent. They were degraded enough before, but now their moral degradation is intensified by all the vices which grow out of a state of physical misery, and general disorder in the political affairs of the country. Here in Beirut, where thousands are gathered from every quarter of the land, and families are being crowded together by day and by night, the grossest immorality prevails. You will be prepared to believe that the opening of nearly fifty liquor shops in this place, under the auspices of the French army and its attendants, is not very favorable to the moral elevation of the people.

#### *Protestants—The Mission Work.*

The attention of the people is so much distracted by the exciting scenes around them, and their own physical distresses, that little attention is given to spiritual things. The Sabbath congregations are about as large as usual. Nearly all the Protestants of Hasbeiya are in Beirut, and we hope to devise some means for making them useful during the present winter, as there is no hope that any of them will be able to return to their houses before next spring. Their condition here is truly distressing. One of the men has the entire responsibility of caring for six widows, of his own relatives, whose husbands were killed in the massacre. Not a house has been built in Hasbeiya, and as none of the men have returned, no seed has been sown, and the next harvest will be a failure. It is difficult to conceive of circumstances more trying than theirs; and they need the prayers of their Christian friends in America, that they fall not into temptation in the hour of their deep distress.

The male seminary and girls' boarding school are not yet resumed, but some decision will be made with regard

to them (if possible) at the annual meeting, which is to be held on the 15th of January, 1861, instead of April. We hope to have some light by that time with regard to the future, but at present no one can say what will be the ultimate adjustment of the affairs of Syria.

Several enterprises are in operation in Beirut, for bringing the orphans of persons killed in the late war under Protestant influence. The German Protestant deaconesses have opened a school here for fifty orphans; Miss Watson, an English lady, proposes to take a number more; and Mrs. Bowen Thompson has just come from England to aid in instructing the widows and orphans who are left destitute. Our trust is still in the Lord, who has hitherto been so gracious to us all. We need your prayers.

---



---

#### *Mission to Western Turkey.*

#### CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, NOVEMBER 20, 1860.

#### *Death of Mrs. Dwight.*

THE following letter, with its sad intelligence, was received just after the Herald for January had gone to press. Mrs. Dwight has had five children. One was removed by death at an early age, and four survive her, all giving hopeful evidence that they are the children of God. Mr. Dwight writes:

Once more has it pleased the Lord to break up my household, by removing from me my second and dearly beloved wife. For twenty-one years we have traveled side by side in our earthly pilgrimage, and now we have been suddenly separated; she has been taken home to glory. But although, henceforth, for a season, we travel separately, our paths are not divergent. Blessed be God, I have an assured hope of being again permitted to walk by her side, "clothed in white," in that upper kingdom, where parting pangs are never felt and parting tears never shed.

Mrs. Dwight had been uncommonly healthy during almost the whole of her

missionary life, and up to last July appeared in firm health. From that time she has been gradually going down to the grave, and during the last week, very rapidly. Her disease was probably cancer in one or more of the internal organs, and, most likely, she would have dragged out a miserable existence for many months more had not dropsy supervened, which carried her off in a few days. She was called to her rest on Friday, the 16th of November, in the fiftieth year of her age.

Of her missionary life I will not now speak particularly. She was a woman of uncommon strength and clearness of mind, and of the highest cultivation. Her judgment was very superior, and her consecration to the missionary work hearty and entire. Her loss will be most deeply felt in this field, but by no one else as by me. I leaned upon her for counsel when perplexing questions came up in the course of our missionary work, and many a time did I get the credit of suggestions which originated with her. She was the author of a book called "Daily Meditations," for every day in the year. Written in English by herself, and translated into Armenian by one of our brethren here, it has gone through two editions, and is very generally acceptable to the people. She also translated into Armenian a book for children, called "Great Truths," which has been published, and is likely to be highly useful. You may perhaps remember that it was Mrs. Dwight who furnished you with the name of your *Journal of Missions*.

She was a humble Christian, ever carrying about with her a low opinion of herself. This, in connection with her early training, led her often to doubt whether she were truly a child of God. In her last days, however, although exceedingly weak, and racked with pain or lying in a stupor most of the time, she was able to express a confident hope, and even assurance, that she was going to be with Christ. We mourn, while

she is filled with ecstatic joy. We shall go to her, but she will never return to us. Pray for me, and pray for my dear, motherless children.

Her funeral was attended yesterday by a very large number of deeply sympathizing friends, of diverse nationalities, — English, American, German, Dutch, French, Armenian, Greek, Nestorian and Turkish.

~~~~~  
LETTER FROM MR. GOODELL, NOVEMBER 6, 1860.

### *The Progress of Religious Liberty.*

MANY who have noticed the different and somewhat contradictory statements which appear from time to time in various periodicals, respecting the present state of religious toleration in Turkey, the influence of the famed hattı humayoun, and the real intentions of the Turkish Government, will read this letter from Mr. Goodell with much interest. He has been long upon the ground, and in many respects may be said to have "had perfect understanding of all [these] things from the very first." He testifies of that which he has seen and known, and his testimony certainly presents a view of *progress* in some respects, for which there is much occasion to be grateful, fearful as is the condition, still, of the Turkish Empire.

When we first came to Turkey, and for many years after, we could not live in Constantinople proper, nor indeed (after the influence of our labors began to be felt) in any of its suburbs except Pera. Although other Franks had summer residences in different places, still this privilege was, through the influence of the Armenians, Greeks and Catholics, denied to us; and it was with great difficulty, and only after long and very strenuous efforts, that we obtained a foothold in Bebek. But the Turks now no longer listen to the representations, or rather misrepresentations, of our enemies, and we live without molestation wherever we choose, even in the very city itself. The change in this respect is certainly very great, and it would be ungrateful to deny it.

Formerly, our schools and our relig-

ious assemblies, although they were in our own private apartments, were liable at any time to be interrupted. Being unauthorized they were irregular, and as such they were without the pale of protection. But now, we can open schools and consecrate chapels wherever we please, and we can, in case of necessity, claim the protection of Government. Then, all who wished to have religious intercourse with us, or receive any kind of instruction from us, were obliged to come all the way to Pera, however great the distance, and to be received into our own apartments, however great the inconvenience to ourselves. Now, "the kingdom of God is come nigh unto them," and we can meet them in their own suburbs and in their own houses, and we can open both schools and chapels in their own villages. Has there been no advance in religious liberty?

It is said that the Grand Charter of religious toleration in Turkey exists only in name, and is virtually a dead letter. To this it is sufficient to reply, that before the hattı humayoun, there were more cases of persecution reported to us every week than there are now in a whole year. Then, much of our time and strength was taken up, and all our wisdom and influence were employed, in endeavoring to secure protection for those who were persecuted for righteousness' sake. Now, cases of persecution are only occasional, and our time and strength are employed in our appropriate missionary work.

#### *Pressure against Toleration.*

Again, it is said that the Turks are insincere in their professions of toleration, and that it is only under foreign pressure they are ever brought to act in favor of it. But it would be much more in accordance with truth to say, that so far as Protestantism is concerned, it is only under such pressure that they have ever been brought to act against it. There is, and there always has been, ten times (perhaps I should say a hundred

times) as much influence exerted upon the Turkish Government against liberty of conscience as has ever been exerted in favor of it. These Armenian and Greek and Catholic communities are themselves mighty and they exert a mighty influence; and they are always exerting it against each other, each endeavoring to enlist the Turk on his side. Now all these mighty communities united all their mighty energies to oppose Protestantism. To secure the sword of Mohammed in their cause, they spared neither bribes nor falsehoods; and furthermore, they were backed up by the influences of the Greek and Russian and nearly or quite all the Papal Governments, through their representatives—their ministers, consuls, dragomans, and numerous attachés at the Sublime Porte.

The influence, then, which was and which still is exerted upon the Turkish Government against religious liberty is more powerful than can well be expressed. But, blessed be God! there is now another influence, the pressure of which they begin to feel, and we most devoutly pray that they may feel it more and more. Whatever influence the representatives of England and of other Protestant Governments have exerted upon the Turkish Government in favor of Protestantism, has been mainly in opposition to other mighty influences of a most adverse character. Whoever has read the *Missionary Herald* for the last forty years must have seen, that in perhaps ninety-nine cases out of a hundred, our persecutions have come not from the Turks, but from these corrupt churches,—the Turks never of themselves showing a disposition to molest us, and being drawn in to side with our persecutors only when under this terrible outside pressure, to which we have alluded.

#### *Different Powers Uniting to Secure it.*

But it will be asked, Did not the other European powers unite with England in procuring the hattı humayoun? We answer, Yes; at any rate they assented

to it; some of them perhaps not really expecting it would ever go into effect, or at any rate be of universal application; for in point of fact, it is more or less opposed to the very principles and practices of their Governments at home. And by the persecuting churches here, that part of its provisions which relates to liberty of conscience is regarded as any thing rather than a blessing, for it is really an infringement of their liberty to "bite and devour one another." Liberty of worship in their own churches, and according to their own forms, they already had to perfection, and "they needed no more," as an intelligent Greek gentleman once said to me. "What," said he, in speaking of this document, in reference to liberty of conscience, "What is the use of this hattı humayoun? We had before just as much liberty as we wanted." And so they had; but blessed be God! this hattı sherif prevents them from abridging the liberty of others. Thus the carrying out of the principle involved in this feature of it strikes terror into all these wicked churches; and it is this which has awakened the wrath of a near neighbor of ours [Russia] almost to frenzy—she calling it "*Persecution*."

#### *Value of the Hattı Humayoun.*

But to the Protestant communities here, and to all who will live godly in Christ Jesus, this hattı humayoun is a boon of priceless value. Heretofore its principal use was to secure us from the molestation of these corrupt churches, but we have now begun to test its importance with reference to the Mohammedans themselves. Only a few years since, the headless bodies of apostates from the Mohammedan faith might be seen 'lying in the streets of the great city; and for three days and a half their bodies were not suffered to be put into graves;' and, unless flight from the country was possible, nothing better than this was ever expected. But now, such apostates may be seen, at all hours

of the day, walking these same streets without any apparent danger, urging the claims of Christianity even in the very courts of the royal mosques, and teaching and preaching in the chapel, and in the private circle, and sometimes even in the palaces of the great, that Jesus Christ is Lord, to the glory of God the Father. And all this wonderful security is, under God, owing entirely to the hattı humayoun.

#### *Its Principles are Sometimes Violated.*

But it is said that the Turkish Government is sometimes guilty of violating some of the great principles of that document. And who that knows any thing of human nature, or of the history of our race, ever supposed they would not be guilty of it? To suppose the contrary, would be to suppose the Turk advanced very much farther towards perfection than any other nation on the face of the earth. For even in America, with all the manifold privileges enjoyed and the moral influences felt there, how often are some of the great principles of our glorious constitution violated, and that too, sometimes, (if we may believe the secular or the religious press,) with the connivance of those high in authority! But is not our constitution, after all, an exceedingly good one? And is it not a great blessing to the country? That the hattı humayoun has by no means accomplished all that could be desired, I am free to confess; but that it has accomplished far more than I ever expected it would, I do not hesitate to declare. I never, for a moment, supposed it would prevent all oppression and wrong, and introduce at once all the justice and security of the millenium; nor did I ever suppose, for a moment, that this weak, selfish, wicked, tyrannical Government was so much in advance of all the Christian governments of earth that it would not connive at violations of the solemn pledge it had publicly given. But though I never expected every thing from it, I certainly

did expect much from it; and it has certainly exceeded my expectations.

*Reasons for Differing Views.*

Let me now hazard a remark, which may serve in some measure to explain the reason of the different views entertained and expressed on this subject. Those who have lived long in Constantinople speak of the great improvement made in the streets and buildings. But those who have only heard of these improvements express great disappointment on visiting the capital for the first time, and can hardly believe that any improvement has been made. Now the fact is, these persons are wholly incapable of judging. They should have seen the streets and buildings twenty-five or thirty years ago, in order to form a correct opinion. And, just so, those who have come to this country within the last ten or twelve years are wholly incapable of speaking of the benefits of the hattı humayoun. I say ten or twelve years, because in the time of the Crimean war, and even two or three years before, the influence of Russia had well nigh ceased, while that of Protestant England was to such a degree in the ascendant that we were already enjoying, as it were by anticipation, what was so soon confirmed by charter.

~~~~~  
*BAGHCHEJUK.*

LETTER FROM MR. GREEN, NOVEMBER  
19, 1860.

*A Call for Prayer.*

The missionary always desires, if it be possible, to send home encouraging news, such as will cheer the hearts of the friends of missions and stimulate their zeal. Yet it is not right that our friends at home should be deceived by one-sided or too flattering representations. It is well, as it is necessary, that they should sometimes look upon the difficulties that attend missionary labors. Their sympathies may thus be the more

enlisted, and the fervency of their prayers increased, in behalf of laborers in the Lord's vineyard. O, how often does the missionary sigh, not only for more material aid, but also for the more fervent and frequent intercessions of the people of God in behalf of his work!

It will be remembered, that in the field of the Baghchejuk station there are three organized churches, one in the city of Nicomedia, one in Baghchejuk, and one in Adabazar. Together, they have now more than one hundred members. Neither of these churches has a native pastor, though two of them have native preachers. In the spring, it was hoped and expected that the two native preachers would soon be ordained as pastors over their respective churches, but, in both cases, various circumstances combine to prevent or delay their ordination.

In respect to membership and apparent piety in these churches, but little change has taken place for the last two years. Few have been the additions, either to the churches or to the Protestant communities, while some who were formerly with us have gone back. The minds of many members of the old Armenian community are enlightened by the truth, yet they choose not to enroll themselves among the friends of Jesus and of a pure gospel. At this time, especially, both within the churches and among the multitudes without, there is a lamentable spiritual drowsiness and indifference. About the usual number gather at the services of the Sabbath, but the prayer-meeting is thinly attended. And greatly do our hearts mourn because of the lack of Christian fervor, unanimity, brotherly love and mutual forbearance on the part of professed Christians.

It may be mentioned, as one of the causes of the present spiritual declension, that in all this region there is now great worldly distress. There is a general feeling of distrust and insecurity; robberies frequently occur; labor has no encouragement, and business is at a stand.

Very many of the people are deeply involved in debt, while few have the means to satisfy the demands of their creditors. Even of our Protestant brethren, some fear to leave their places of concealment to attend the services of the sanctuary, lest they may be arrested for debt and thrown into prison. With many there is great distress for want of even the necessaries of life. *Bread* is, with them, the all-absorbing object of pursuit. And, alas! affliction is a sore trial of many a Christian's fidelity. As worldly distress approaches, instead of drawing near to God, many are they who remove far from him. While we deeply pity and sympathize with our brethren, our hearts mourn over this distressing influence of poverty.

Who, among the thousands of Christians in America, will be moved to pity and to prayer in behalf of these feeble brethren? They are beset by enemies and environed by difficulties. They need material aid from the people of God, but they are in still greater want of spiritual blessings—of such an awakening as has been witnessed in many places in America, in answer to prayer. This would be a new phase of religious experience to these eastern churches. And is not God ready to grant such a reviving? Is not the Spirit waiting to come? But the blessing must be sought in order to be obtained; and let not those who give for the spread of the gospel, but forget to pray, think that they have discharged their duty. Without prayer, money will be in vain. A flickering light may be seen for a while in the eastern horizon, but it will go out in deeper darkness. Only the effectual working of the Spirit of God can prevent this. Brethren, pray for us.

~~~~~  
ADRIANOPLE.

LETTER FROM MR. CRANE, NOVEMBER 8, 1860.

MR. CRANE, it will be remembered, was formerly engaged in the missionary work in

Turkey, (from 1849 to 1854,) and after spending some years in the United States, has recently returned, and joined the Adrianople station. He writes as if much encouraged by the apparent prospects of the work in that place.

*Extending Influence of Truth.*

I can no longer refrain from expressing the grateful emotions daily arising in our hearts towards Him who has so kindly permitted us to return to this land of spiritual need, and engage once more in the blessed service of breaking to the hungry the bread of life. As the novelty of first impressions gives place to a more intimate acquaintance with the work, instead of a depressing reaction, we find ourselves cheered even beyond what we had ventured to anticipate previous to our arrival here. The greater intelligence and general thrift of the people in this region, as compared with what is seen in certain portions of Asiatic Turkey, of itself affords no slight ground of encouragement to labor among them. But what has awakened in us a still deeper interest, is the extent to which evangelical truth seems, for some time past, to have been silently pervading the reading, thinking class of Armenian minds in this community. The leadings of Providence, moreover, during the past month or two, in overruling parental persecution, backed as it was by the ecclesiastical dignitaries and civil head of the Armenians in the city, have done more to advance the cause of Christ here than many months of ordinary missionary labor could have done. There has been a spirit of inquiry developed thereby, which we cannot but hail as the harbinger of a brighter day.

*A Case of Opposition—Its Results.*

We reached Adrianople at a somewhat critical juncture in the external aspects of the Protestant movement here. The excitement consequent upon the affairs of the young lady who was compelled to flee from her father's house, (see Herald for December, 1860, p. 373,)



was at its height on the day of our arrival. On that day (Sept. 19th) the case went before the Pasha, and was decided by him, to his credit, in favor of the young lady's freedom, and protection by Mr. Morse. Such a termination of the case, as might naturally be expected, was not to be acquiesced in, on the part of the ecclesiastics, without strenuous efforts to contravene its influence on the Armenian community.

The thing had assumed a degree of importance totally unexpected at its commencement; and hence the culmination, though so favorable to the Protestants, was yet regarded, by them and us, with no slight solicitude. For several nights after the decision it was deemed prudent to take precautionary measures, lest an attempt should be made to take the young lady, by stealth or violence, from her permitted asylum. She did not venture, for a Sabbath or two, to attend the chapel, which is some distance from Mr. Morse's house. Nothing of the kind occurring, however, (save a mere ruse, apparently, by a few unprincipled women,) she not only began attending the Sabbath services openly, but met her father at different times, in the presence of the missionaries, with calm, unswerving purpose, and in a most commendable Christian spirit.

It was soon apparent that instead of contemplating any attempt to take justice into their own hands, there was a secret and earnest effort to hush the matter up as quietly and quickly as possible. This again brought the whole affair under free discussion, among friends and foes—Armenians, Mussulmans, and Protestants openly canvassing the merits of the case; while a disposition to learn for themselves what this new form of Christianity might be, induced numbers of Nicodemuses to visit the missionaries by night, or to steal, unnoticed, into the evening meetings of the native brethren. Gradually, to our joy, we found the cause of truth making progress. New hearers were seen at our Sabbath gatherings,

and better attention was marked in those usually present. At a communion season about four weeks since, at the house of Mr. Morse, the room in which we assembled was crowded with most attentive listeners. We cannot but hope that some, at least, of the impressions received on that afternoon, have been lasting.

#### *Rudeness.*

In the mean time, as we were prepared to expect, the more ignorant and bigoted, doubtless under the secret connivance of the priests, began to vent their zeal in hootings at and indecorous remarks to the young ladies (M. and her cousin S., who had continued to attend our Sabbath services during all the excitement) as they passed to and from the chapel. On one occasion, a few rude boys came into the meeting, evidently with the design of producing disturbance; but being kindly yet decidedly excluded, they contented themselves with awaiting the exit of the worshipers, and then following the company attending the ladies, with their boisterous demonstrations, to their houses. These annoyances, however, having been represented to the newly arrived Pasha, were promptly attended to by him, an order being at once issued to the Armenian Bishop to prohibit any further molestation of the Protestants in their religious worship. This prohibition, we afterwards learned, was announced by the Bishop in their church on the following Sabbath, and had its effect.

#### *The Sabbath Services.*

Of late, our services on the Sabbath have been somewhat modified, and the change has served, as was hoped, to increase both the members present and the attention. One service is now devoted to a plain, practical exposition of an appropriate portion of the New Testament, opportunity being given for the free presentation of difficulties, which may arise in the minds of any. These expository lectures have been not only

well attended, but are found to be awakening a degree of serious inquiry and reflection, as well as open discussions, which promise to result in good. Another additional service has been introduced, designed to be the germ of what, at Aintab, has grown into a Sabbath school of such exceeding promise. The evening prayer meetings, also, have been more fully attended by the brethren than formerly, and with more apparent interest. A spirit of inquiry is being disseminated, and we rejoice to find it silently yet steadily on the increase. We are persuaded that the interest manifest is not all the result of idle curiosity.

#### *A Monthly Concert.*

Last Sabbath evening was our monthly concert. This place being somewhat more central, it was attended at my house, and a general invitation was given. The native brethren took pains to circulate the invitation, and to our surprise, all the space which had been appropriated was filled, while several took seats upon the stairs, and others remained standing during the entire service of nearly two hours. Thirty had hitherto been the largest number present at any of our meetings; but on this occasion forty-three were counted, and there was profound stillness and attention. Several were present who had never attended a Protestant gathering before, both males and females. The hearts of the native brethren are cheered, and their purposes of devotion to Christ and his cause strengthened, by these indications.

A fact which was referred to impressively at the time, in the prayer of our excellent bookseller, is worthy of mention. The house in which we were gathered was built and formerly occupied by the most violent opposer of truth in Adrianople. Having wealth and influence, he used both unscrupulously, in open persecution and secret intrigue against all who ventured to call

themselves Protestants. But death removed him a few years since, and now the friends of Christ are free to assemble in the very place of former imprecations, and offer their fervent intercessions for the spread of the gospel. The coincidence was too suggestive to the minds of the native brethren to be passed by in silence. It was made the occasion of special acknowledgment and thanksgiving to Him who "maketh the wrath of man to praise him," often in ways wholly unexpected by his people.

May we not hope that our brethren across the Atlantic will sustain the intercessions of these earnest native brethren, bearing them and us upon their hearts before the throne of grace? The good seed is being sown. Some may fall on stony ground and some among the thorns or by the wayside, but some, we hope, is falling upon good ground.

#### ~~~~~ MARSOVAN.

LETTER FROM MR. LEONARD, OCTOBER 26, 1860.

MARSOVAN, formerly occupied by Mr. E. E. Bliss, but for some years past an out-station, first of Tocat and then of Yozgat, is again occupied as a station, by Mr. Leonard, who has removed there from Cesarea. This arrangement was made, he says, partly in view of the necessities of the work at Marsovan, and partly with reference to the health of Mrs. Leonard, which it is hoped will be improved by the change. They arrived at their new station on the 10th of October, a few days before this letter was written.

#### *Joyful Reception—Prospects.*

The brethren testified their joy at having a missionary again among them, by coming out twelve miles to meet us. They gave us a *warm welcome*, and then, beneath a cluster of wide-spreading walnut trees, near the Armenian monastery, we sat down upon the green grass, to a rich repast which they had provided. Thus, with breaking of bread and giving thanks, we entered upon our new charge in Marsovan. Of the work to be done,

both in the city and among the villages scattered between us and the Euxine, I must tell you hereafter. Some foundations will have to be laid, and some discovered, among heaps of rubbish; but you will be gratified to learn that the Protestants of Marsovan, even when left without pastor, preacher or teacher, have not forsaken the assembling of themselves together in the house of God. Without clock or bell, the cry of the Muezzin from the minarets of Turkish mosques, summoning the followers of the false prophet to prayer, is also their adopted signal for worship. Punctual to this cry, three times on the Sabbath and twice during the secular days of the week, they have been wont to assemble in their plain, mud-walled chapel, to hear the Holy Scriptures, join with their humble deacon in prayer, and receive such exhortation as he might be able to give. Much of the time since Mr. Bliss was called away (four years ago) has this little flock been indeed "as sheep having no shepherd;" even as I find them now, with no man, not even a colporter, to care for their souls. Yet have they not cast away their confidence, "which hath great recompense of reward." On each of the Sabbaths since my arrival, the congregation has numbered about one hundred, and what is very encouraging, a large proportion are *young men*. Some of these I hope to gather into a class for special Biblical instruction, so soon as I can obtain the aid of a native helper.

Though distant four days' journey from the nearest missionary, and with the charge of more than fifty thousand souls, I hardly expect the Board will feel able to give me an associate, but I shall use my best endeavors to secure a native pastor for the church here. Standing now alone, in our new and mostly uncultivated field, we feel more than ever shut up to the mercies of our Heavenly Father. Pray for us, that we may have wisdom and strength for our varied duties, and that the great Head of the

church, owning our labor, may be pleased to send showers of grace upon Marsovan and its environs, even to the borders of the sea.

---

### Mission to Central Turkey.

#### MARASH.

LETTER FROM MR. WHITE, OCTOBER  
15, 1860.

SOME of the statements of this letter, specially those in regard to the Home Missionary Society of Marash and Mrs. White's class of girls, are very gratifying; but those respecting the oppression to which the people at Yarpuz are subjected, may well enlist the reader's sympathy and prayers.

#### Congregations—Home Missionary Society.

Since I wrote you last, (July 15,) our congregations have been good, larger and more attentive than last year, and the deeply interesting seasons spoken of in the spring have not all passed away. We hope and pray that, during the coming winter, there may be a large outpouring of the Spirit of God. The indications, at present, are very favorable. In June, a Saturday afternoon prayer-meeting was begun for the helpers and students, which has been well sustained all summer, and with good results.

In the Home Missionary Society, the brethren feel much interest. Owing to the unsettled state of the country, they were not able to work this season in the villages as they had hoped; still they are not idle. They have maintained a helper in Kishifi since May; two more are going from village to village, preaching and spying out the land; a fourth is to start next week for Noorfret; and possibly they will take Karamanlu off our hands. I rejoice, and I know you will, also, in these missionary efforts of the church. They are efforts in the right direction, and we cannot but believe the blessing of God will rest upon them. Is it too much to hope, that when you, in Boston, celebrate the second Jubilee of the

American Board, our brethren here will celebrate the first Jubilee of their Missionary Society?

*The Girls' School—Belleren.*

In my last I spoke of a class of girls which Mrs. White had taken to teach. The first term closed August 29, when the parents of the girls were invited and an examination was held, which proved in the highest degree encouraging. I do not exaggerate in saying that the progress made by most of them, in Arithmetic, Geography, and the Bible, and the examination they sustained in these branches, would have done credit to any class of girls in America, who had been studying only the same length of time. The class will be resumed this week. The great difficulty is, that as it is a shame in this country for a girl to pass her fifteenth year unmarried, and as parents do not yet feel the need of their daughters being educated, they are unwilling to have them spend two or three years in study.

In August I made a tour to Belleren, sixteen hours to the east, where six adults and three children have become Protestants. The village contains two hundred Moslem but only twelve Armenian houses, and on this account it may not be best long to maintain a regular helper there. We deemed it best, however, to occupy it for awhile, to strengthen our new brethren there, and especially because it is near to Besna, and favorable for operating on that strong field.

*Albustan.*

Mrs. White and myself have just returned from a tour to Albustan and Yarpuz. We started Wednesday morning, September 12, reaching Albustan at noon of the third day. The work in that place has made good progress as to numbers, since last spring. Seventeen adults, mostly young men, have been added to the community, and there is a wide-spread spirit of inquiry among the Armenians. The Protestants, as a com-

munity, are much respected. Their head-man is a member of the Governor's council, and they are more exempt from oppression than the Armenians. They contribute liberally for their poor, pay one half the expenses of the school, and will purchase a place of prayer as soon as an eligible site can be obtained.

Spiritually, the work has not made so much progress, but much good seed has been sown, and now that the winter is close at hand, when for four months almost no work will be done, we may hope to see the seed spring up and bear much fruit. The Lord's supper was celebrated on the last Sabbath in September, on which occasion a beautiful communion service, recently presented by the church in Fairlee, Vt., was used for the first time.

*Oppression at Yarpuz.*

Poor Yarpuz, what shall I say for it! My heart mourns over it, and longs to see signs of life there; but the time is not yet. They are down-trodden, oppressed, ground between the mill-stones of Satan and this Turkish Government, so that now they are almost afraid to inhale the air of heaven. After the massacres in Syria, the occurrences at Yarpuz may seem insignificant, yet they ought to be known.

Last year, their Governor, Hadji Beg, took from them 50,000 piasters' worth of grain and 30,000 piasters in money, for which he refused to render any equivalent. The people complained to the Pasha, who appointed a new Governor. He staid, however, only six days, when the former Governor, through the influence of large bribes, was reinstated. The people remonstrated. They said to the Pasha—"Send us your hostler, or your cane even, and we will obey, but we cannot obey this unjust man." The Pasha was inexorable, sent an officer who collected 1,050 Koordish horsemen and entered the place. On the third day he summoned the people to a mosque, to elect a Governor. No sooner had they

collected than he locked the gates, and put forty of the principal men in irons. One, a Moslem teacher, they stripped naked, cut off his beard, blackened his face, put a donkey's bone in his mouth, and thus paraded him through the streets of the village. The Pasha's officer then let loose the Koords, who ransacked every Moslem house, taking money, jewelry, provisions, clothing, every thing they wished, not even respecting wives and daughters. The most reliable estimates place the pecuniary loss to the place at not less than 500,000 piasters, but what money can repay violated chastity? And after all this, the very men who sustained these shameful abuses were compelled to sign papers, saying that every thing had been arranged as they wished, and not even a cup of water had been turned over!

The poor Moslems wept as they told us the story of their wrongs, and one said, that on that day he sat by a mill-dam wishing to throw himself in. Their fields of grain, their flocks and herds, were taken, and in some houses not even a cup remained to drink from. The people have become utterly dispirited and some are moving away. Indeed they are so cowed down that when I offered to exert myself and try to have justice done they opposed, saying they would have to pay the penalty for it after I had gone. There is a righteous God, and soon this wicked, corrupt Government must suffer his righteous judgments. It has sown the wind and must reap the whirlwind. In these circumstances our helper has met with no encouragement in his work, and the congregation, which before was small, is now almost gone. We are trying to have the affair investigated, and hope yet, that justice may be meted out.

The reader will have noticed, that in this case, the outrages were not against any of the nominally Christian sects under Turkish rule, but against Moslems. Not all the violence and oppression of wicked rulers in Turkey is to be attributed to hatred of Christianity.

---



---

### Madras Mission.—India.

LETTER FROM MR. WINSLOW, OCTOBER 13, 1860.

#### *Progress of Education and Christianity.*

THE annual mission meeting, in unison with the meeting of the Board, was held at Madras, October 4. A sermon was preached by Mr. Winslow, addresses were made by native assistants, the Lord's supper was administered to about seventy communicants, and five persons were received to the church on profession of their faith. After giving some account of this meeting, Mr. Winslow presents an interesting view of the progress of enlightenment and Christianity at and around Madras, and in India at large, since the mission was commenced. He writes :

We could not speak of great progress in our own mission at Madras, during twenty-four years; but if what has been effected through the press and the schools, with indirect forms of labor, in translations, preparation of books, and in connection with the different benevolent societies, were included, some part of the change for the better which has passed over this Presidency, within these twenty-four years, might be traced to its influence. This city and the country connected with it, are certainly in a very different state, in regard to education and Christianity, from what they were in 1836.

#### *Education.*

Almost all that has been done for the Christian education of the higher classes of natives, whether male or female, has been effected since that period. There were then two small schools, for English and the vernacular, just commenced or commencing—one in connection with the Scotch Church, which was afterwards taken up and carried on vigorously by Mr. Anderson, and another under a committee, of which I soon became a member, called the Native Education Society. This increased, was continued for a few years, and then dropped, as other schools took its place.

Until our own native free schools were formed, there was very little done for the instruction of heathen children, of caste families, in Christianity.

Within the first two years, we established thirty schools for boys and two for girls. These were only fully commenced and in progress, when it became necessary to give them all up on account of the embarrassment of the Board. About half were resumed after a little time, by the aid of friends here, and not far from that number were continued for twelve years or more. Since then they have been somewhat less. They have done much to scatter light in the dwellings of respectable heathen families, in the city and vicinity; and some, who received their first impressions in these schools, have in other places been enabled to follow out their convictions and profess their faith in Christ.

There were five or six day schools for girls when the mission was commenced, but they were all for low caste children; that is, none others would attend them, they being taught by low caste masters. At one time we had three hundred girls from caste families in our day schools, and had a boarding school of fifteen or more girls, of a similar class. It is true we have been hindered in this department, as in others, for want of men and women and money, but our example had its influence, and other missions have carried out our plans. There are now, in Madras, more than 1,500 girls—the greater part of them from caste families—under Christian instruction. Of lads, in the English alone, in Madras and the vicinity, there are 3,000 under instruction in mission schools; embracing all classes, but generally of the middle class, with some both higher and lower. The Brahmins and other high castes attend these schools with Pariahs, without objection.

Our part in these English schools has not been very prominent. We were, in point of time, next to the Scotch brethren in commencing them, and for several

years were next to them in the number of pupils; but within the five last years the London Mission Institution, and perhaps the Wesleyan Anglo-vernacular school, have gone ahead of our high school, though it has 200 pupils of all castes on the roll. However brought about, the advance in Christian education has been very great since our mission was commenced.

#### *Preaching the Gospel.*

It is not less so in regard to the preaching of the gospel to adult natives. Then, the congregations were extremely small, and except when gathered in the streets, were confined to a few localities. Now, several churches and chapels for native worship have been erected. We have ourselves built two, one in Royapuram and one in Chintadrepettah, capable of accommodating, the one five and the other six hundred, as the natives usually sit. What is of more importance is the fact, that the missions which, when we came, were doing very little in preaching—and were able to do but little on account of want of readiness in a vernacular language, and lack of suitable native assistants—have now their means increased more than fifty fold. Of eight or ten missionaries then, not more than one half could preach with any fluency in a native language; but of upwards of twenty, say twenty-two now, more than one-half, or twelve, are able to preach intelligibly. Indeed, more than half of these (seven) were born in the country, and have spoken the language from their childhood.

But the principal increase of preaching power is from the *native assistants*, trained up in the schools. The Free Church has seven, two of whom are licentiates, who exercise their gifts at different places, on week days as well as on the Sabbath. The London mission has four or five, and the Wesleyan perhaps as many, similarly employed. We have three assistants, employed at times in preaching, and daily in making

known the gospel. I do not know particularly respecting other missions, viz., those of the Gospel Propagation Society, the Church Missionary Society, and the Established Church of Scotland, but they also have their agents, in addition to the missionaries, employed in the vernacular work. Altogether, I have no doubt that the means for vernacular preaching, and the employment of them also, have increased more than fifty fold in the city of Madras, within the last twenty-four years.

#### *Increased Number of Professing Christians.*

Nor have the efforts been without fruit. Perhaps the greatest advance has been in the increase of real piety among the nominal professors of Christianity. Twenty-four years ago the churches were dead and formal, but they are now at least partially quickened. From perhaps a hundred then, who had more of Christianity than the bare name, there are now, in all the churches, about a thousand communicants, who maintain a pretty fair outward profession. This is very different, no doubt, from Madura, where there was, at that time, scarcely the name of Christianity among the natives, but where now there are a thousand communicants and more than six thousand adherents to Christianity; and very different from Tinnevely and Travancore, where the work was then little more than beginning, while now there are 60,000 nominal Christians; but it is something for such a city as this, where no great progress or rapid change can be expected without a special outpouring of God's Holy Spirit.

#### *Vernacular Preaching—Spirit of Prayer.*

It is an encouraging fact in regard to missions here, that the missionaries generally are more and more impressed with the importance of preaching to the natives in their own language. Our Free Church brethren, who are doing most in education, and principally in English,

are, through the natives whom they have educated, doing the most perhaps in vernacular preaching. They have the most native agents qualified for the work, and have greatly changed their views of its importance. But our brightest prospect is in the spirit of prayer which prevails, and in the hope this excites that God is near to bless us by the revival of his own work. Of this I have formerly spoken.

#### *Success all that could be Expected.*

It has been too common to represent missions in India as almost fruitless in results, but the changes I have witnessed, in the forty-one years since my arrival, convince me that the *success has been in full proportion to the means employed, and the difficulties to be overcome.* Missionaries who come to India do not find a simple-minded and uncivilized people, to whom they can offer the blessings of civilization as an inducement for them to receive the gospel also; but a people satisfied, and more than satisfied, with the amount of civilization which they have; proud of their very ancient literature; boastful of their systems of philosophy, "falsely so called;" entrenched in caste, and in customs that have come down to them from all antiquity; basely subservient to an arrogant priesthood representing the gods themselves; and surrounded by enduring monuments of idolatry, handed down to them, from age to age, for nearly three thousand years, and still confirmed, as they think, by constantly recurring miracles, and recommended by gaudy shows and processions, and by much to gratify their love of pomp and display, but especially recommended as giving full license to their love for sin. The gods they worship are of like passions with themselves, and they cleave to them because they allow indulgence in the lusts of the flesh. Add to this their apathy, and their belief in fate and in transmigration, which takes away all fear of a future retribution, as taught in the Christian Scriptures, and there is an

amount of difficulty to contend with not found, perhaps, in any other country.

But the little leaven thrown in is leavening the whole mass. The preaching of the gospel, in various parts of this great land, has done much to remove prejudice when it has not produced conversion. The progress of education has weakened the power of caste and custom; lessened the undue reverence paid to the Brahmins; released many from the fear of sorcery, witchcraft, and evil spirits; and prepared the way for breaking the fetters in which every mind, from the highest to the lowest, is bound by Satan. Besides the actual conversions, which have not been few, the preparatory work done by the preaching of the gospel; by giving the Hindoos the Word of God in their own tongues, and the germ of a Christian literature, in more than a thousand different tracts and books; by the education of great numbers of their children and youth, female as well as male; and by the vast change effected in public opinion, both native and European, extending even to the Government, which no longer opposes Christianity but professes to be neutral; all this preparatory work is very great, and more encouraging, in some respects, than what is actually seen in conversions. The way of the Lord is in a measure prepared; the altar is built, the wood is laid upon it, and the sacrifice once made on Calvary retains all its virtue. We wait only for the fire to descend from heaven, in answer to the prayers of God's faithful people.

---

### Ceylon Mission.

#### LETTER FROM REV. MR. CORNELIUS, NATIVE PASTOR.

Two letters from Mr. Cornelius, native pastor at Karadive, reached the Missionary House at the same time. In one of these, dated October 10, he speaks encouragingly of the state of the church on that island, at the time of writing. The other though written some months ago, (August

20,) will be read with much interest. It presents, first, some account of the state of things in that field when the writer commenced his labors there, indicating the progress which has been made; and then statements of what he saw and heard during a recent visit to Madras, showing the decay of paganism.

#### *Karadive as it was—First Efforts.*

When I compare Karadive as it now is, with Karadive as it was when I came to the island, I am greatly encouraged. On the 23d of August, 1849, Mr. Howland sent me to this island as a catechist. I came that day. As I knew not the state of the island, and as the heat of the mid-day sun was intense, I thought I could not live here. That same day I visited the schools, and inquired of the teachers respecting the place. They told me that the people would not give lodgings to Christians. Being discouraged, I returned to Batticotta and informed Mr. Howland that I could not go to the island. That night, when at my private devotions, the thought occurred to me that this is the answer to my prayer, offered twelve years ago, that "God would give me an island on which to preach the gospel." Accordingly on the next day I returned, examined the schools, and made inquiries for a house. The schoolmasters repeated that the people would neither cook for nor give food to the Christians. When I asked the people if they would take and keep my clothes and books, or if they would give me a place where I could live and cook my food, they were unwilling to render me any assistance. From these facts I understood that they would not like to have a catechist live among them, and I returned to Batticotta.

#### *First Encouragement—Building.*

On the following week I took a cooly, returned to the island, obtained board at a very high price, and began to preach the gospel. On the third night, a man came and urged me to go and administer medicine to a sick person. Though not



a physician, I went, thinking that some good might result from my visit. I found the patient overwhelmed with fears, caused by the representations of the heathen doctors that he would soon die. I tried to comfort him. He thought he was cured by my medicine, spoke with me very kindly, and promised to render me assistance. By this I was a little encouraged to believe that God had a work for me on this island. I sought a place in which to live. A few years previous to that time, the piece of ground on which I now live was given to the mission by the Government. It was not only a graveyard, but it was full of thorns and serpents. Up to this time I have killed twenty-six cobra-capella, and twenty-two podayau snakes. But there are still more. The people did not often visit the place, fearing the devils and the serpents. However, as it seemed best for me to live here, I brought materials for a temporary hut a distance of ten miles, and put it up, so that I might cook my food and have the place prepared for a residence. The school teachers, knowing this, endeavored to assist me, and soon after I was able to rent a small piece of ground, built a temporary house upon it, and lived there with my family. During the succeeding six months, I built a house upon the mission compound and removed thither.

#### *Superstition—Progress.*

On the spot where I built the house, there was a banyan tree. The coolies refused to cut down the tree, because they feared the devils which had been cast out of persons and nailed to the tree by devil-charmers. Iron and brass nails could be seen in different parts of the tree. I took an axe and cut it down, and as I received no injury, a bold cooly came the next day and assisted me in the other work. At first the coolies also refused to dig the well, but after I commenced, they came forward to my assistance.

Though in the beginning there were

so many difficulties and discouragements, yet we are sure, from the present state of this island, that the weak faith, hope and patience of men will not fail to be crowned with success. There is now a spiritual flock of the living God on this island, and they have a small chapel in which to render him praise. Hence there is no excuse if the people do not know God. The people confess that the church members walk as Christians, and they see the excellencies of the Christian religion. We expect that many will come from this island with knees that have not bowed to Baal, and with lips that have not kissed him.

#### *Visit to Madras—Opinions of the People.*

I was at Madras at the beginning of this year, and I think it well to speak of some of the things which I saw there. The heathen of that place give many reasons for not receiving the kingdom of God. I saw and spoke with many who were men of influence and rank, and I found that they make the Government, the wickedness of Englishmen and the habits of Christians, a covering to their sins. They not only say that the rule of the English is a loss to their country, but the saying of the English that they are Christians they believe to be hypocrisy. In many respects they imitate the bad example of their rulers. Without considering the change of character in the native Christians, they say that money and marriage led them to leave Hindooism. However, the thought or belief that Christianity will be the religion of the world is very general. Some of the learned Brahmins whom I saw, said that Christianity would spread all over the world, and then Vishnu would come and destroy it. There is a talk among the common people that Vishnu disguised himself and came as Nana Sahib, for the purpose of destroying the English and to put an end to Christianity. For this very purpose they say he is now performing penance on the Himalaya mountains. When a Mo-

hammadan peon saw a picture of Nana Sahib in my hand, he kissed it several times and said,—“When will our Governor finish his penance and come and destroy the Christians?”

### *Decay of Pagan Temples.*

The sights which I saw on my way from Madras to Jaffna show that the ark of the covenant is also there. There were only a few temples that were in good order. Those regularly repaired and used are comparatively few. Many of the temples are gradually going to ruin; their towers, walls, and the rooms in which the idols sit are broken; and many of the idols that were formerly carried out with great parade are now resting in their places with no one to wipe and clean them. I was present in a court, in which a case was being tried against the managers of a temple, for stealing the idols and their ornaments. Several kinds of cars, not less than eighteen feet in height, and which were once drawn with great pomp and parade, are now resting, and some of them have been so neglected that they can be used only for fuel. Low-caste people, who were not formerly permitted to enter the inclosures of the temples, now go freely, without any hindrance. Who shall say that these changes are not preparations for the extension of the kingdom of heaven? The time for opening the gates of that kingdom has come. Now is the time for the missionaries in Tanjore and places north of it, to labor for the spread of the gospel, as they do in Madura and Tinnevely. May the Lord send reapers to gather in this harvest!

---

## *Micronesia Mission.*

### *BIENNIAL REPORT.*

THE Morning Star, which left Honolulu on her fourth voyage to Micronesia, June 8, 1860, reached that port again, on her return, October 12, “after the most expeditious and pleasant, and in many respects the most useful of all her voyages since the first.” She

was commanded now by Capt. C. W. Gelett, with whom all the missionaries seem greatly pleased, and took out two new Hawaiian helpers, with their wives. Dr. Gulick, who found it necessary, on account of ill health, to return with the vessel to the Sandwich Islands, sends a full narrative of the voyage, containing many incidents and statements respecting the different islands, which are of interest, but for which room cannot be found in the Herald.

A general meeting of the mission was held on Ponape, in July, when Mahoe, one of Mr. Bingham’s Hawaiian assistants, was ordained. As the mission holds such a meeting but once in two years, the report now furnished is styled “biennial.” After referring to the removal of Dr. and Mrs. Pierson from the field, on account of ill health; to the death of Kaaikaula, a valued helper, and of two infant children; and to the necessity for Dr. Gulick’s temporary absence, the report says:

But God has not forgotten us. The present timely reinforcement of two Hawaiian helpers, with their wives, is most acceptable. The location of one of them at Ebon will in great measure relieve Mr. Doane’s present necessities, while the other will furnish an associate for the Rev. Mr. Mahoe. The latter has been for two years past upon Apaiang, awaiting the arrival of such an associate. These brethren are to be stationed upon Tarawa, the largest of the Kingsmill Islands, which is separated from Apaiang by an ocean channel of only six miles. The census, as taken in October last, gives a population of 3,700, which is doubtless less than that on some of the more southern islands of the group. The ordination of Mr. Mahoe, at our present meeting, is a new and interesting event in the history of this mission. We have high hopes of his usefulness in his new field, and we long to progress in this work of establishing new out-posts in the surrounding darkness.

### *Preaching.*

During the past two years, preaching upon the Sabbath has been regularly maintained at all the stations. The

largest attendance has been at Ebon, where two churches have been built, about four miles apart. In each of these there have been orderly and attentive congregations, averaging at the one place about one hundred, and at the other about fifty. At Apaiang three preaching places have been maintained, the extremes being about five miles apart. At the centre station a church has been erected, where the congregations have numbered from twenty to two hundred, the average not exceeding sixty. The average at the two out-stations has not exceeded thirty. The attention and order have not been all that could be desired, but better attention has been secured in the Sabbath schools.

At Strong's Island, the chapel has been rebuilt by the king and his people. The Sabbath attendance here has averaged about thirty; three converts have been baptized, and one has died in hope of a blissful immortality. Not far from thirty have also usually assembled in the house of the missionary at Ron Kiti, about eight in that of the missionary at Shalong, and about fifteen in a chapel, distant a mile from the mission premises of that station. At these two latter stations, several seem to be truly converted, some of whom have appeared well for upwards of two years.

#### *Printing—Schools—Tours.*

A portion of the Gospel of Matthew has been printed in the Ponape and Kingsmill dialects, also primers and hymns in these and the Ralik dialects. Total number of pages printed at Ponape in 1859, 8,200; total from the beginning, 32,100. At Ebon, 9,000, and for other Kingsmill Islands, over 20,000.

At all the stations some are learning to read. At Apaiang and Ebon, schools have been regularly maintained, and at the former place a fine school house has been erected. The highest number of pupils in attendance has been fifty, although the average has been much less. This school has been under the

care of the three missionary sisters. An interesting examination, in reading, writing, &c., was held at the time of the recent visit of the "Morning Star." Ten or twelve pupils there can read, at Ebon two or three, and on Ponape about twenty. School instruction has been more informal on Ponape and Kusaie, but readers are increasing and improving. On Kusaie there are about twenty, ten of whom can read more or less in English.

Touring has not been entirely neglected. In this respect our Hawaiian helpers have been the most faithful, and perhaps the most able. Preaching tours have been repeatedly made by them, through a score of villages on Apaiang, and twice has the gospel been proclaimed throughout the villages of the democratic savages of Tarawa.

#### *Prospects.*

We believe that a knowledge of Christ as a Savior is being disseminated among the people, though they are hard of hearing. We mourn over great indifference to the offers of salvation, but hope to "reap in due time, if we faint not." Respect for missionaries is evidently on the increase; and on Ponape and Kusaie, unsanctified foreign influence seems to be continually decreasing.

We feel disposed to exclaim—Hitherto hath the Lord helped us, and would gird ourselves anew, and look to the churches of Christ for their prayers, their sympathies, and their support. We trust the churches of our father-land will not suffer the perishing thousands of Micronesia to be given up to the prince of darkness. True, we can as yet report but little to encourage Christians, but we are still a young mission, our most important posts having been very recently planted. Be patient with us longer. Do you look to this Micronesian fig-tree for fruit; and finding none, do you say, "Cut it down, why cumbereth it the ground?" We reply, "Let it alone this year also."

## EBON ISLAND.

## STATION REPORT.

THE foregoing report of the Micronesia mission presents a brief outline of the operations and prospects at different islands; but several of the missionaries have also written respecting their own fields, making fuller statements. This station report from Ebon is furnished by Mr. Doane. Dr. Gulick, it will be remembered, has been associated with him for the year.

*Congregations—Schools.*

During the whole of the past year, we have been able to prosecute our work earnestly, uninterruptedly, and, we feel, somewhat successfully. Upon each Sabbath save the one on which Mr. Doane's child died, we have had our native meetings—preaching, and Sabbath schools. Our congregations have varied from fifty to two hundred and fifty. On very few Sabbaths have we had less than one hundred adult hearers. The congregations have thus fluctuated because, as we have before said, our people are fond of roving from island to island. When the chiefs go large trains follow them, and some islands are nearly depopulated. Last fall our high chiefs sailed north, to Bonham's Island, and there became winter bound. Our home population gave us our congregation, which yet could have been easily doubled had there been any disposition to hear the words of life.

We have had, during the latter part of the year, a school which, God blessing our labors, shall be prosecuted till this people become readers of the Bible. We hope this is the beginning of that larger system of instruction which we trust, in time, to inaugurate—some high seminary for these islanders. We have before this tried to get learners about us, have had something like a school for a few days or weeks, but our plans have ever been frustrated; but now we hope we have opened the school door never again to be closed. The progress of our scholars in reading, slate-writing, and recitations from a large map, is very

commendable. We find an aptitude for learning which we little thought existed beneath these dark skins, and in these still darker minds.

*Printing—Neighboring Islets.*

We have been enabled to get up, within the year, a Primer of forty-four pages. When Dr. Gulick came from Ponape last fall, he brought the press which had been in use there. Hoping that we could greatly improve our former Primer, we got up a new one, and are pleased with it. Besides this, we have printed a small edition of Hymns, which we use on the Sabbath. The whole number of pages struck off, of Primer and Hymns, is 10,000. We have also prepared for the press a Scripture Reader and a Catechism, and have translated the first five chapters of Matthew.

On the islet of Tökö, some three miles north-west of our residence, we have been enabled to keep up regular preaching services through the year, the audience numbering from fifty to seventy-five. We held our meetings a few times in native dwellings, but finding these inconvenient, and the natives willing to build a house for religious purposes, we had one erected, fourteen by twenty-four feet; and many a Sabbath since its erection have we had it as nearly filled as was comfortable.

As we go to and from this islet, we pass by others where we have often wished we could stop and preach, but it has been impossible. We have been not a little pained, when sailing by these islets, to see the natives in a measure observing the Sabbath, by cessation from general work, yet strolling along the beach, or among the orchards of bread-fruit and pandanus, while there was no one to teach them. We feel that we must have more help, and accordingly we ask for a permanent associate. Do we ask in vain?

*Prospects—Vices of Seamen.*

In no one year of our missionary life

have we been enabled to accomplish so much. Not that, in other years, we have not desired, at least, to be as faithful, but the past year has found us in such circumstances that almost every blow has told. There is, doubtless, in the life of every missionary, such experience—times when he sees his efforts more successful than at other seasons. We still live in a land of moral darkness, and are often sadly oppressed by it; yet we cannot but feel that our Master is with us, and we hope he is preparing the way for that time when the hearts of these Marshall Islanders shall be illuminated by the light of his righteousness; when here, as now on other islands of the sea, there shall be found a people by him redeemed, and living to his praise.

We cannot close this report without saying a word in regard to the weight often thrown upon us by the criminal intercourse of seamen with this people. With one or two exceptions, not a ship has touched at our island during the past year which has not brought evil. In what this will result, if carried on for years, we hardly know, but fear the worst. We hope, indeed, that the gospel may soon gain such a triumph as to meet and check the evil, but just now it is doing a sad work. Three of our most influential chiefs are pining away, we fear, to premature graves, and—we are forced to tell the truth—the entire population is diseased, poisoned! O how sad is the influence of those who sail these seas. Instead of coming laden with blessings, they spread death and desolation!

~~~~~  
KUSAIE.

LETTER FROM MR. SNOW, JULY 24,  
1860.

*Attendance on Preaching.*

MR. SNOW regrets that he has nothing of very special interest to report in regard to the religious state of the people on Kusaie, for the last year. The gospel has been preached

from Sabbath to Sabbath, but there has been little apparent advance in religion or morals. The attendance on public worship he thinks has been somewhat less than during previous years, but this he supposes has been, in part at least, for want of such articles of clothing as would enable females to attend with decency. He writes:

The opportunities for getting foreign clothing, during the past year, have been very limited. For people who love tobacco as well as these do, to take a fair, or even tolerable proportion of their pay for wood, etc., of the only three ships which have been at anchor here, in calico and articles of clothing, shows that they have some interest in being clad. But it is both amusing and trying to the patience, to notice that some will get clothing, and take quite good care of it for the sake of wearing on the Sabbath, and then lie down and sleep all the day in their own houses. If I make inquiry about their absence from church, they will reply, "O me make Sunday my house." They might then give good attention while I should try to show them the ludicrous folly of such a way of keeping the Sabbath, and yet do the same thing again the Sabbath following, and so on. Those who have attended the Sabbath meetings have been more regular and systematic than heretofore, and I am happy to say there is a little church-going community here. The four native church members have run well during the past year, and have apparently been growing in divine knowledge and Christian strength. They and their families have constituted, for the most part, my afternoon congregation on the Sabbath.

Ketuku has spent several Sabbaths at Walan, speaking to the people as he could in regard to the gospel, and Mr. Snow says "there are two or three cases of awakening in that neighborhood, traceable to his instructions and efforts."

*Rebuilding the Chapel.*

We have rebuilt our native church during the year, so that now we have a

good, substantial frame, all of the hard mangrove. With occasional rethatching and siding, it will probably stand quite a number of years. When I applied to the king to rebuild, he wanted to know what I should pay him for the job? I told him what had been the practice of his predecessors; that King George built it, and his brother rethatched and repaired it, *for God*, and asked no pay. Still he urged payment. I told him I had nothing to spare to pay for building a church, and if he and his people could not do it we must let it run on, and when the old building broke down I must give up Sabbath meetings, and pack up and go somewhere else. This brought him to his wits, and he urgently insisted on building. He said that he and all his chiefs would take hold at once and put the building right up. This was March 21; and on April 2d all the forces came on with their thatch, lumber and poles, tore down the old buildings, and next day began to rebuild. But before they had gone far, I saw a marked disposition to slight the work, and put up as sham an affair as they well could. I called the king's attention, privately, to the way things were going, but seeing that he was disposed to more than wink at what his people were doing, I took my position in the middle of the house, or where it was to be, and told him and all the rest, in a strong, earnest voice, to stop just where they were; and if they were not going to do better than that, they might let every thing remain as it was and go home. For they must not think that a house for God was to be thrown together as their *anut* houses were. God had always been good to them in the bestowment of his gifts, and why should they treat him so poorly? The king tried to excuse himself, by saying that they were short of their native twine, used for building purposes, especially the colored. I asked him why they came before they were ready, and told him and the chiefs, that if they should see their men putting

such work into their own houses they would stone them. Finding there was no parleying about the matter, the king gave orders for them all to drop work, and go to his house and drink *kava*.

Next day they all came again, and every thing went on in good style and cheerfully. They seemed to be ambitious to do only what would please me. The king and chiefs dined with us and seemed very pleasant; and we soon had the house rebuilt, in a style partly native and partly foreign, which was as much a matter of pride to them as to me. I have no doubt it has lifted them a long way into self-respect, and respect for the true God. Every one was loud in his praises of the good house, and spoke of what strangers, sea-captains and others would say, when they should come and see what a fine church they had. And the king says, when it gets out of repair he will see that it is put in good order. It is nothing remarkable in the way of a house, but it is airy, comfortable, and will answer our purpose for a church till the people become disposed to build a better one.

~~~~~

#### A P A I A N G.

LETTER FROM MR. BINGHAM, SEPTEMBER 12, 1860.

MR. BINGHAM, who had received an urgent call to remove to the Sandwich Islands, and take the pastoral charge of the First Church at Honolulu, occupies a considerable part of his letter in presenting the reasons which induced him to decline the call and remain at Apaiang, laboring still, in his lonely situation, for the spiritual good of the Kingsmill, or Gilbert, Islanders.

Turning on this subject to give some account of his labors since he wrote before, (in November, 1859,) he remarks: "Little has occurred to break the monotony of missionary life on this island. Only once were we permitted to hear from the civilized world previous to the arrival of the Morning Star, and then our news was most meagre." He then refers to the school, preaching, and other labors, as follows:

#### *The School.*

Perhaps no event has been of deeper

interest to our little station, than the erection and opening of the first Gilbert Islands school-house, not far from the mission premises, on the 15th of May, 1860. The small schools, which had been held in our several houses, now united under one roof, with bright and happy faces. The main object of our school is, to teach heathen children and adults how to read, understandingly, God's Word in their own tongue.

The king has been a frequent spectator, and seems interested in the prosperity of the school. During the visit of the Morning Star, in June last, an examination was held, at which our most excellent Captain Gelett was present, and appeared gratified with the progress and attainments of the children. Our readers number ten or twelve, and others have made progress in the elements. On several occasions the school has numbered about fifty, several of the children having come from villages two or three miles distant.

#### *Sabbath Services—Visits of the People.*

The chapel, which was dedicated in 1859, has been regularly opened for worship on Sabbath mornings. The attendance varies much. The king and a few others attend very regularly, and often remain through the Sabbath school, but alas, too many come only to sleep and lounge. The great indifference and inattention of our hearers often press heavily upon our minds as we return to our quiet homes. The Sabbath is not generally observed. The king, however, refuses to buy oil on that day.

On Sabbath afternoons, Kanoa, Mrs. Bingham and myself start in the little boat, presented by Captains Coffin and White, for Ewena, distant two miles south-east, and containing some two hundred people. Mr. Mahoe proceeds in the opposite direction, to Aonobuaka, a village distant nearly three miles, containing about one hundred and fifty people. We reach home about dark. Tebabowa, of whom I have be-

fore spoken, still gives us much hope. He very frequently comes from Ewena to Koinawa to attend the service in the chapel. Recently he has been accompanied by two other men, who profess to be seeking eternal life, but of whom we have, as yet, very little hope.

During the week many visit our houses, and often many of these are strangers from Tarawa, Maiana, or Marakei, and some from Makin, where they desire teachers, because, they say, the children of Apaiang can read. These we seek to tell of a Savior, and the name of our blessed Redeemer is doubtless fast becoming known through the northern portion of the group. Sometimes we find large audiences in the council-house of the capital, where crowds assemble from various parts of the island for dances, or to hear the news from some island from whence a canoe has just arrived. The people are great newsmongers.

#### *Tours—The "Haunted Island."*

In January last, Mrs. Bingham accompanied me on a missionary tour through our island. The plan of our Hawaiian brethren is to perform these tours monthly. On one occasion they visited an uninhabited islet, on the south-west reef, which was regarded by the natives as haunted. The general belief was, that to visit it would be death, and if any of the bushes were cut, blood would appear, while the arm of the marauder would be paralyzed. The king had assured my brethren that a visit would prove fatal to them, and exclaimed, upon hearing of their safe return, with trophies of cut bushes, 'Surely, the spirits are afraid of Jehovah.' Their visit furnished them with a good text for many an interested audience. They performed a missionary tour through Tarawa in March.

After this visit, on the evening of April 9th, Kanoa's cook-house was burned, and his dwelling much endangered. The people at once gathered to the fire, "nearly all armed with spears, with the intention of kill-

ing the incendiary if he could be found ;" the king asking, "with intense excitement," who he was. The fire was probably accidental, it is said, and some of the natives have since regarded it as a judgment upon the brethren for their visit to the "haunted island." Mr. Bingham remarks :

As a general rule, the people are friendly, and often show marks of respect and kindness to the missionary ; but this people, as a whole, seem to have much less respect than those west of us. Still, I think respect for the missionary is on the increase. Certainly a knowledge of God and Christ is becoming very general, and if our people perish, it will not be through a lack of knowledge. Pray for us, that the seed sown may in due time spring up, and bring forth fruit to the honor of our Master.

---

### Recent Intelligence.

**EASTERN TURKEY.**—Mr. and Mrs. Burbank arrived at Bitlis, their appointed station, on the 13th of October.

**WESTERN TURKEY.**—Mr. Morse, of Adrianople, speaks (Nov. 15) of a tour which he had just completed through portions of Bulgaria, in connection with Mr. Clark, of Philippopolis, on which they traveled seven hundred miles in one month and one day, and were prospered in regard to all the objects which they had in view. At the close of his letter he makes important statements, which will be published next month, respecting the critical condition, religiously, of the Bulgarians. They have, for some time past, been strenuously demanding release from the authority of the Greek Patriarch, and an independent reorganization of their church. Of late, led on by Jesuit intrigue, they have threatened to become Catholics in a body if their demands were not complied with by the Porte. Yet many of them would probably prefer to become Protestants, the books of the mission are being sold extensively, and Mr. Morse says : "Apparently the work will be upon us in all its magnitude before we are prepared for it."

**NESTORIANS.**—A letter from Mr. Rhea announces his arrival at Oroomiah, October 25, with, as is supposed, all the company who sailed with him destined to the Nestorian mission, viz : Mrs. Rhea, Messrs.

Labaree and Cobb with their wives, and Dr. Young.

**MADURA.**—Mr. Herrick, of Tirumungalum, wrote in September that four persons, two men and two women, were received to the church at Mallankinaru at their last communion season. One, "an intelligent man, and of good caste," was also received at Tirumungalum in July. Mr. White, of Dindigul, mentions that several new families have recently joined the congregation at that place. Additions have also been made to some of his village congregations. Fifty rupees had been received at that station, as a Jubilee offering to the American Board.

**MAHRATTAS.**—Mr. Ballantine, of Ahmednuggur, wrote November 8 :

On last Sabbath, the widow of Shaik Daood was baptized by Vishnoopunt. That dear brother Daood, who died on the 1st of June last, at Bombay, longed very much to see his wife a member of the church ; but his prayers on her behalf were not answered until after his death. This young woman, being formerly a Mussulman, never would appear in public, nor allow her face to be seen by a stranger ; and it was interesting to see her stand up, last Sabbath, before the whole congregation, and openly declare the Lord to be her God, and promise to trust in Jesus Christ alone, and then receive the seal of the covenant. Vishnoopunt, who was ordained in June last, administered the rite of baptism for the first time on this occasion. We hope that the two sons of Daood, who are attending school here, will follow in the steps of their father and mother, and consecrate themselves to the service of that Savior who has taken their dear father to his own bosom.

Mr. Harding wrote from Bombay, November 10 : "We are to receive a young man to the church to-morrow—a convert from Mohammedanism. He appears well."

**CEYLON.**—Some semi-annual station reports, dated in October, have been received from Ceylon, but they contain little of special interest. One pupil in the Training school at Batticotta was received to the church during the last term, and the Sabbath school at that station is spoken of by Mr. Sanders as one of much interest.

At Manepy, Mr. Hastings says, there has been no special religious interest. Three persons have been added to the church by letter, but none by profession. Two have been dismissed, and one excommunicated. One school, formerly connected with the station, has been discontinued for "want of funds," and there is still "a deficiency to be met." A new English school has been started, and there are now three such in the parish, all taught by members of the church, with about 150 pupils. Mr. Hastings men-



tions having received Jubilee thank-offerings for the treasury of the Board, mostly from natives educated by the mission, amounting to something more than \$500.

At Oodooville, \*three pupils in the girls' boarding school have been received to the church within the six months reported.

GABOON.—Mr. Bushnell wrote, Sept. 22 :

The emigrant slave-trade has ceased, and we do not suppose it will be again resumed here. The influence of the nefarious American slave-trade scarcely reaches us. We hear of its ravages and are ashamed, and tremble for our country in view of the fearful guilt she is accumulating in this matter.

The religious interest which has prevailed among our pupils and some of the young people in the town, during the last few months, has not entirely disappeared, but its results are not as marked as we could wish to see. A few individuals hope they have been born of the Spirit, and will apply for admission to the church at our next communion; but will probably be advised to wait a season longer. I have a class of inquirers, some of whom, I trust, are really desiring to flee from the wrath to come, and seeking for Jesus; but powerful influences and subtle devices are assiduously used to draw them back and retain them in Satan's bonds. The members of my Bible class, now numbering more than thirty young men, are much scattered in commercial pursuits, but, whenever present, appear interested in divine truth. Our dry season, just closing, has been unusually healthy, and all of our number are now enjoying comfortable health.

SANDWICH ISLANDS.—Mr. Johnson wrote from Waioi, Kauai, October 8, 1860 :

"We are not without some tokens of the Spirit's work on Kauai. At Koloa and Lihua, many are inquiring and the meetings are full. We have recently had a protracted meeting of five days, connected with our yearly communion and meeting of the Waioi Missionary Society. Dr. Smith's native assistant preacher was with us, and rendered essential aid. At the communion, five persons were received on profession of their faith and three by letter. Sixteen others have been examined and propounded."

## DONATIONS.

RECEIVED IN DECEMBER.

### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Durham, O. Strout,	2 00
Gorham,	20 00
Portland, Mrs. E. L. Greeley to cons Rev. EBEN S. JORDAN, of Cumberland Centre, an H. M.	
50; S. Chase, 10; A. G. Scam-	
mon, 1;	61 00
Pownal, Cong. ch.	9 00
Waterford, Miss H. E. Douglass, 5; Mrs. O. Haile, 10;	15 00—107 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Hallowell, Cong. ch. and so. by Mr. Lind-	
ley,	5 50
Lincoln co. Aux. So.	
Alna, Miss M. A. Nelson,	5 00
Bath, Central ch. m. c.	27 00

Waldoboro', Cong. ch. 18,53; S. Morse and wife, 10; Rev. T. S. Robie, 10; R. C. W. 1; G. A. 3; G. W. A. 3; J. Bulfinch, 10; H. H. Lovell, 10; ladies' miss. so 9; to cons. Rev. THOMAS S. ROBIE an H. M.	74 53
Warren, Benevolent so.	5 72—112 25
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor. Hammond st. ch. 115,50;	
Mrs. W. Hyde, 3;	118 50
Brewer, Widows' mite, for Zulu mission,	1 00
Dedham, Cong. ch. and so.	4 14
Kenduskeag, Isaac Case,	3 00—162 61
York co. Cons. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, Mrs. N. A.	5 00
	392 39
Anson, T. Spaulding,	5 00
Bethel, Cong. ch.	25 00
Bucksport, A lady,	1 00
Camden, I. O. Stetson, 10; Mrs. Dodge, 2;	12 00
Castine, Cong. ch. Samuel Adams to cons. JOSEPH L. STEVENS an H. M.	100 00
East Machias, m. c.	20 00
East Orrington, Cong. ch.	4 00
Eastport, S. D. H.	1 60
Ellsworth, Cong. ch. and so.	121 25
Farmington, Cong. ch.	15 99
Machiasport, Rev. Mr. Bacheller,	1 00
New Sharon, Individuals,	2 00
Sweden, G. W. Woodbury,	2 00
Unknown, A lady,	1 00—311 24
	703 63

### NEW HAMPSHIRE.

Cheshire co. Aux. So. S. D. Osborne, Tr.	
East Jaffrey, Cong. ch. and so.	3 18
Fitzwilliam, Cong. ch. and so. wh. with prev. dona. cons. HORACE COOLIDGE and MARTHA S. WHITTMORE H. M.	143 11
Winchester, Cong. ch. and so.	91 56—237 85
Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover, Dartmouth College ch. and cong. to cons. Prof. WILLIAM ALFRED PACKARD an H. M.	100 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Cong. ch. and so. gent. to cons. JACOB SARGENT an H. M. 125,28; m. c. 21,61;	146 83
Bedford, Blanchard Nichols,	25 00—171 89
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, South cong. ch. and so. to cons. CLABENDON M. SANDERS an H. M. 100; North ch. 1;	101 00
Dunbarton, Cong. ch. and so.	25 00—127 60
Rockingham co. Conf. of chs. F. Grant, Tr.	
Chester, Cong. ch. to cons. WIL- LIAM TENNEY an H. M. 125,50;	
Emily J. Hazelton, 5;	130 50
Salem, Cong. ch.	19 00
Stratham, Cong. ch. m. c.	1 58
Exeter, 2d Cong. ch. and so.	79 00—230 08
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Dover, 1st cong. ch. m. c.	8 72
Great Falls, 1st cong. ch. and so. which with prev. dona. cons. AL- BERT WAKEFIELD an H. M.	89 00
Gilman Iron Works, Cong. ch. and so.	7 00
Sandwich, Cong. ch. and so. 8,10;	
Rev. B. Parkinson, 10;	18 10—122 82
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Cornish, Cong. ch.	10 00
Croydon, Individuals,	2 03
Meriden, D. Merrill,	5 00
Plainfield, Cong. ch. 12,35; m. c. 4,65;	17 00—34 00
	1,023 64
Bath, Cong. ch. and so.	14 00
Bristol, m. c.	7 27—21 27
	1,044 91

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Millbury, Cong. ch. and so.	211 06
Ripton, do.	9 00—220 06
Caledonia co. Conf. of chs. E. Jewett, Tr.	
South Hardwick. Daniel French to cons.	
Mrs LUCY F. CHANDLER an H. M.	100 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Underhill, Two friends,	10 60
Franklin co. Aux. So. C. F. Safford, Tr.	
Swanton, Mrs Amos Skeels,	10 00
Orange co. Aux. So. L. Bacon, Tr.	
Chelsea, A mother, a thank-offering for the conversion of her son, 2; m. c. 75c.;	2 75
Williamstown, Cong. ch. an indi- vidual,	5 00—7 75
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Brownington, Cong. ch.	11 00
Derby, Cong. ch.	8 00
No. Craftsbury, A departed friend,	4 00—23 00
Washington co. Aux. So. G. W. Scott, Tr.	
Waterbury, Cong. ch. and so. 48; m. c. 6;	54 00
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Hartford, Cong. ch. and so.	20 00
Woodstock, do.	15 00—35 00
	459 81
Bennington, 1st cong. ch.	31 78
Hinesburgh, Cong. ch. m. c.	7 00
Kupert, Friends,	4 00—42 78
	502 59

## MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Dalton, Cong. ch. and so. to cons.	
Rev. EDSON L. CLARK an H. M.	75 00
Williamstown, Williams College, m. c.	14 25—89 25
Boston, S. A. Danforth, Agent, (Of wh. from a lady, 2;)	102 19
Essex co.	
Andover, A member of Chapel ch.	10 00
Danvers, Maple st. cong. ch. m. c.	8 06
Lawrence, Lawrence st. ch. which with prev. dona. cons. CHARLES A. COLBY an H. M. 24; Central cong. ch. 38,52;	62 52—80 58
Essex co. North Aux. So. J. Caldwell, Tr.	
Ipswich, Rev. Mr. Fitz's ch. and cong.	104 00
Essex co. South Aux. So. C. M. Richardson, Tr.	
Lynnfield Centre, Cong. ch. m. c.	3 78
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, 2d cong. ch. and so.	12 43
Barnardston, Ortho. cong. ch. and so.	30 34
Charlemont, 1st cong. ch. and so. wh. with prev. dona. cons. Rev. JEREMIAH POMEROY an H. M.	20 00
Conway, Ladies' benev. so.	76 00
Greenfield, 2d cong. ch. and so. m. c.	65 40
Montague, 1st do.	58 60
Leverett, Cong. ch. and so.	19 00
Shutesbury, do.	5 89
Sunderland, do.	7 00
	294 66
Ded. for printing,	18 00—276 66
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Blandford, Cong. ch. ladies, 38,51; gent. 31,35; m. c. 10;	82 86
Chester, Cong. ch. m. c.	22 68
Chicopee, 3d ch. m. c. which with prev. dona. cons. JAMES T. AMES an H. M.	56 71
Feeding Hills, Ch. coll.	13 33
Mittlenague, Cong. ch. and so. m. c.	15 27
Palmer, 2d cong. ch. State alms- house,	6 50
Springfield, Olivet ch. m. c.	15 00
West Granville, Cong. ch. 7,64; m. c. 14,94;	22 58
West Springfield, 1st cong. ch. m. c.	23 83—238 76
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Easthampton, A. S. G.	3 75
Hadley, Russell ch. and so. m. c.	71 73

Hatfield, Cong. ch. and so.	63 00
North Amherst, Cong. ch.	44 69
South Amherst, Cong. ch. and so.	21 00
South Hadley, 1st cong. ch.	42 40—246 62
Middlesex co.	
Auburndale, Cong. ch. and so.	
837; m. c. 167,55;	1,004 55
Cambridgeport, 1st evan. cong. ch. m. c.	50 00
Charlestown, 1st cong. ch. m. c.	77 63
Lowell, John st. cong. ch. m. c.	11 79
Reading, Bethesda ch. Richard Parker,	15 00—1,158 97
Middlesex co. North and vic. C. Lawrence, Tr.	
Fitchburg, Cal. cong. ch. and so. m. c.	32 00
Norfolk co.	
East Medway, 1st cong. ch. and so. m. c.	9 99
Sharon, R. Lawrence,	5 00
West Roxbury, South evan. ch. and so. m. c.	38 00
Wrentham, 1st cong. ch.	53 00—105 99
Old Colony Aux. So. H. Coggeshall, Tr.	
New Bedford, Trin. ch. la. for ed. in the Armenian mission,	25 00
Palestine Miss. So. E. Alden, Tr.	
Cohasset, 2d cong. ch. and so.	83 50
Pilgrim Asso.	
Marshfield, 1st cong. ch. m. c.	10 00
Taunton and vic.	
Berkley, Fem. cent so.	21 00
Worcester co. Central Asso. W. R. Hooper, Tr.	
Auburn, Cong. ch.	36 70
Leicester, do. gent. 182; la. to cons. Mrs. LUCIUS WOODCOCK an H. M. 116,10; m. c. 44,81;	342 91
Northboro', Rev. W. Fay, D. D.	15 00
Oxford, Cong. ch. gent.	152 00
Rutland, Gent. and ladies, 70,25; m. c. 10;	80 25
Shrewsbury, Cong. ch.	32 00
Sterling, M. Bailey,	5 00
	663 86
Prev. ack.	364 28—299 58
Worcester co. North Aux. So. C. Sanderson, Tr.	
Gardner, 1st cong. ch. and so.	23 00
Winchendon, North ch.	130 16—153 16
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Millbury, 1st cong. ch. and so. (of wh. fr. Samuel A. Small to cons. ROBERT JONES and BENJAMIN BRIERLY H. M. 200;)	291 00
Upton, Mrs. C. Fiske,	5 00
Uxbridge, Evan. cong. ch. and so.	100 00—396 00
	3,447 04
Chelsea, Winnisimmet ch. and so. m. c. 44,20; Broadway ch. and so. m. c. 29,01;	73 21
Unknown, 10; a friend, 12;	22 00—95 21
	3,542 25

Legacies.—Auburn, Esther Stowe, by W. R. Hooper, Tr.	59 42
Marlboro', Mary O. Northam, by Sherman C. Lord, Ex'r,	980 37
Northampton, Solomon Stoddard, by Charles Stoddard and W. H. Stoddard, Ex'rs,	300 00—1,339 79
	4,882 04

## CONNECTICUT.

Fairfield co. East Aux. So.	
Danbury, 1st cong. ch. coll.	157 35
Huntington, Cong. ch. and so. 4,23; gent. 37,87; la. 27,34;	69 44
Newtown, Cong. ch. and so.	8 60
Weston, Cong. ch.	22 00—257 39
Fairfield co. West Aux. So. C. Marvin, Tr.	
Bridgeport, Cong. ch. (in part)	125 00
Greenwich, 2d cong. ch.	23 00—148 00
Hartford co. Aux. So. A. G. Hammond, Tr.	
Bristol, Gent. asso. 53,75; ladies, wh. with prev. dona. cons. Miss	

ELIZABETH G. PECK an H. M. 64,25;	118 00	Windham Co. Aux. So.	
East Avon, Coll. 46,62; m. c. 3,38; to cons. Rev. E. D. MURPHY an H. M.	50 00	Abington, Cong. ch.	17 66
East Windsor Hill, Theol. Sem. ch. 20 00		Brooklyn, do.	50 00
Glastenbury, Gent. asso. 283,13; la. do. 102,68; m. c. 119,96;	508 17	Canterbury, 1st cong. ch. and so. 80,63; m. c. 22,18; to cons. GEORGE SANGER an H. M.	102 21
Hartford, Centre ch. (of wh. from Calvin Day to cons. MARY R. TALCOTT an H. M. 100; a friend to cons. JOHN W. COOK, AARON B. MEAD, FREDERICK W. GILL, JOHN L. FITCH, GEO. M. COIT, ROSWELL W. BROWN, H. M. 600;) 1,854,50; m. c. 7,02;	1,861 £2	Eastford, La. miss. asso.	18 50
Manchester, 1st ch. and so. to cons. Rev. LESTER A. DORMAN and Mrs. SUSAN A. DORMAN H. M.	176 25	South Woodstock,	62 00
Weathersfield, 1st ch. and so.	10 00	West Woodstock, Cong. ch. and so.	5 00—255 37
Windsor, do.	73 00		6,935 22
Windsor Locks, Cong. ch. and so. to cons. THOMAS R. HASKELL an H. M.	106 55-3,57 49	<i>Legacies.</i> —East Hartford, Mrs. H. Bigelow, by A. G. Hammond,	250 00
Hartford co. South Aux. So. H. S. Ward, Tr.		Norfolk, Sybil Crissey, by Benjamin Crissey, Ex'r,	100 00—350 00
Berlin, Cong. ch. and so.	165 66		7,285 22
East Glastenbury, Ladies,	16 00—121 66	<b>RHODE ISLAND.</b>	
Litchfield co. Aux. So. G. C. Woodruff, Tr.		Providence, High st. cong. ch. m. c.	70 07
Morris, Cong. ch.	6 60	Tiverton, Four Corners, Cong. ch. and sc.	5 25—75 32
New Hartford, South cong. ch.	£0 00	<b>NEW YORK.</b>	
North Canaan, Cong. ch.	19 25	Geneva and vic. Aux. So. A. Merrell, Agent.	
Plymouth, do.	83 00	Avon, Pres. ch.	15 00
Plymouth Hollow, do.	85 00	Brockport, Pres. ch. wh. with prev. dona. cons. CHARLES WICKS an H. M. 67,60; Mrs. R. Benedict, 15;	82 60
Roxbury, do.	20 00	Cincinnati, Cong. ch.	10 00
South Cornwall, do.	13 60	Dansville, Pres. ch.	33 72
Terryville, m. c.	12 57	Medina, Mrs. N. J. S. Bayre,	20 00
Woodbury, Cong. ch. 103; m. c. 40;	143 00—403 42	Mount Morris, Pres. ch. 31,65; m. c. 18,83; which with prev. dona. cons. MARSENA ALLEN an H. M.	50 48
Middlesex Asso. R. E. Selden, Tr.			217 80
Deep River, George Spencer,	25 00	Ded. ex.	73—217 07
East Haddam, 1st cong. ch. and so. gent. asso. 25,30; la. do. 26,43; m. c. 29,50;	81 23	Monroe co. and vic. E. Ely, Agent.	
Killingworth, Cong. ch. and so. gent. 20,16; la. 31,57; m. c. 48,27; to cons. Mrs. ANNER LANE an H. M.	100 00—206 23	Rochester, Central pres. ch. m. c.	94 35
New Haven City Aux. So. F. T. Jarman, Agent.		New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. from students of Union Theol. Sem. ch. m. c. 14,12; South cong. ch. Brooklyn, 123,49; New England cong. ch. Brooklyn, which with prev. dona. cons. A. L. VAN BLARCOM and CHARLES H. AIKMAN H. M. 102,21; Miss Wickham, for <i>Martha A.</i> <i>Mather</i> , Ceylon, 10; City Park mission ch. Brooklyn, m. c. 10;)	395 45
New Haven, Yale college ch. m. c. 9,60; Davenport chapel, m. c. 6,88; North ch. m. c. 9,53; South ch. m. c. 6,18; Centre ch. m. c. 36,92; Chapel st. ch. m. c. 5,91; College st. ch. to cons. RUBEN P. COWLEY an H. M. 237,56; 3d ch. and so. 82,01; Mrs. Abby Salis- bury, 157; Mrs. E. E. Salisbury, a new year's offering, 100;	644 64		706 87
New Haven co. East Aux. So. F. T. Jarman, Agent.		Amity, Pres. ch. (in part)	22 00
Clinton, Cong. ch. m. c. 104,54; a thank-offering, 10;	114 54	Aurora, 1st do. m. c.	50 00
East Haven, Gent. miss. asso.	43 73	Baldwinville, Pres. ch.	24 00
Fairhaven, Rev. D. Smith,	5 00	Butternuts, Fem. miss. so. cong. ch.	9 50
Madison, Cong. ch.	42 00	Champlain, 1st pres. ch.	51 29
West Meriden, Cong. ch.	72 50—277 77	East Aurora, H. H. Blakely,	3 00
New Haven co. West Conso. A. Townsend, Tr.		East Bloomfield, Cong. ch. and so.	140 00
Birmingham, Cong. ch. to cons. Rev. CHARLES S. CARPENTER an H. M.	118 50	Gloversville, Rev. R. A. Avery,	20 00
Milford, Plymouth ch. m. c.	85 00	Hunter, Pres. ch.	9 00
Mount Carmel,	40 04	Islip, M. Brewster,	4 60
Naugatuck, 71,66; m. c. 26,55; to cons. SARAH C. SPENCER and Mrs. HARRIET CURTIS H. M.	98 21	Lafayette, Cong. ch.	22 00
Southbury Cong. ch.	60 00	Lewiston, Pres. ch.	10 00
Waterbury, 1st cong. ch. and so.	315,75; united m. c. 14,62;	Malden, do. m. c.	36 23
Woodbridge, Gent. 34,05; la. 19;	53 05—785 17	Mortonville, Mrs. S. Deane,	4 60
New London and vic. and Norwich and vic. F. A. Perkins and Charles Butler, Trs.		Niagara Falls, Pres. ch.	122 00
Norwich, 1st cong. ch. and so. la. 83; m. c. 7,67; Broadway ch. and so. 12,47; ladies, 178,59; 2d so. (of wh. to cons. ANDREW S. WEBSTER and Mrs. HELEN R. WEBSTER H. M. 200;)	436,19;	Norfolk, Cong. ch. and so.	190 00
Tolland co. Aux. So. E. B. Preston, Tr.	717 92	Poughkeepsie, 1st pres. ch. m. c.	36 91
Gilead, Cong. ch. and so. gent. asso. 31,75; la. do. 28,31;	60 16	Spencer, Cong. ch. and so.	15 00
		Stony Brook, H. M. Arthur,	1 00
		Trenton, Pres. ch. m. c.	10 07
		Trumansburg, Pres. ch.	71 61
		Utica, 1st pres. ch. m. c.	30 78
		Warrensburgh, Pres. ch. m. c.	27 00
		Watertown, 1st pres. ch. "a vow performed,"	25 00
		Wilson, Union miss. so.	4 00
		Yorktown, Mrs. Mary White,	30 00
		Unknown, Avails of bracelet and ring,	2 50—970 85
			1,677 72
		<i>Legacies.</i> —Albany, Archibald Mc- Intire, by W. A. Young, Adm'r,	500 00
		Cambria, Josiah B. Scovell, by Thomas Scovell, Ex'r,	23 21
		Geneva, Henry Dwight, by Ed- mund Dwight,	1,50 00—1,578 21
			3,255 93

## PENNSYLVANIA.

By Samuel Work, Agent.

Germantown, Market square pres. ch.	9 50
Philadelphia, Kensington ch. m. c. 9,27; Calvary ch. m. c. 87; Clinton st. ch. 145,38;	241 65
Pottsville, 1st pres. ch.	40 00—291 15
Birmingham, 1st pres. ch.	8 50
Chester, George Hood, 10; M. G. Hood, 75c.;	10 75
East Smithfield,	26 44
Hyde Park, Welch cong. ch. m. c.	21 00
Lewiston, F. I. Hoffman,	5 00
Montrose, Pres. ch. m. c.	17 67—89 36
	<hr/> 380 51

## NEW JERSEY.

Bergen, 1st pres. ch. to cons. Rev. EDWARD W. FRENCH an H. M.	57 44
Hoboken, 1st pres. ch. m. c.	28 22
Morristown, do.	29 00
Newark, Park pres. ch. 54,29; 6th pres. ch. Job Haynes, 20; young people's miss. so. 2d pres. ch. 59.55;	133 84
Newton, E. M. M.	1 00—259 50

## OHIO.

By G. L. Weed, Tr.	
Cincinnati, 2d pres. ch. m. c. 7,50;	
3d pres. ch. m. c. 9,70;	17 20
College Hill, Pres. ch. m. c.	7 48
Columbus, 2d pres. ch. to cons. Rev. BENJAMIN TALBOT and Rev. WARREN JENKINS H. M.	110 00
Georgetown, Pres. ch. m. c.	2 00
Jersey, La. asso. 20; m. c. 7,15; bal. 1,84;	28 79
Walnut Hills, Mrs. J. Bates, 5; Lane sem. ch. 3,89;	8 89
	<hr/> 174 36
Ded. ex.	3 00—171 36
Aurora, Cong. ch.	15 00
Belpre, Rev. F. Bartlett,	85
Cherry Valley, Three individuals,	3 00
Clarendon, Cong. ch.	11 50
Fitchville, do. 2,50; M. E. M. 1,50;	4 00
Granville, Coll.	91 82
Kelloggsville, F. Stoddard,	2 75
Kingsville, Pres. ch.	4 50
Madison, do.	8 00
Medina, do. W. P. Clark,	3 00
Newburgh, m. c.	6 00
Olena, Pres. ch.	1 25
Orwell, Cong. ch.	3 09
Peru, Pres. ch.	5 87
Rome, do.	20 00
Ruggles, do. 75c.; m. c. 5;	5 75
Toledo, H. Chase,	2 00
Vermillion, Cong. ch.	1 00
Wellington, J. S. Case,	10 00
Willoughby, L. Lloyd,	10 00
Windham, Cong. ch. m. c. 1; m. c. 3; 4 00—213 38	
	<hr/> 384 74

Legacies.—Wellington, Amanda Pelton, by Rev. S. G. Clark,	17 50
	<hr/> 402 24

## ILLINOIS.

By Rev. C. Clark.	
Granville, Pres. ch. Thomas Ware,	16 00
Wilmington, do	25 00—41 00
Galena, 1st pres. ch.	16 37
Galesburg, J. A. by Rev. T. A. Has-selquist,	5 00—21 37
	<hr/> 62 37

## MICHIGAN.

Ada, Pres. ch.	51
Bay City, do.	2 75
Cold Water, do.	20 92
Dover, do.	3 00
Fentonville, do.	6 00
Great Blanc, Cong. ch.	7 15

Hillsdale, Pres. ch. m. c. 15; a lady, 3,54;	18 54
Hopkins, N. H. Wilcox,	5 00
La Salle, Pres. ch.	6 00
Linden,	2 53
Olivet, Cong. ch.	2 00
Raisin, 1st do.	10 00
Union City, Cong. ch. m. c.	3 00—97 40

## INDIANA.

By G. L. Weed, Tr.	
Crawfordsville, Centre ch. m. c. 68; less ex. 25c.;	67 75
Bethel, Pres. ch. Rebecca Gregg,	20 00
South Bend, Pres. ch. coll. 16,57; H. Chapin, 12; m. c. 7,23;	35 80—55 80
	<hr/> 123 55

## TENNESSEE.

Bristol, J. R. Anderson,	10 00
A thanksgiving offering,	9 00—19 00

## WISCONSIN.

By Rev. C. Clark.	
Appleton, Cong. ch.	13 00
Lafayette, do.	9 00
Madison, A friend,	3 00—25 00
Fulton, Cong. ch.	5 00
Mazeppa, do.	1 00
Zumbrota, do. 8; Rev. H. Willard, 1;	9 00—15 00
	<hr/> 40 00

## IOWA.

Garnaville, 1st cong. ch.	5 00
Grinnell, Miss. asso.	14 00
Magnolia, Cong. ch.	4 00—23 00

## MINNESOTA.

St. Paul, Plymouth ch. m. c.	2 00
------------------------------	------

## OREGON.

Forest Grove, Cong. ch.	18 90
Oregon City, 1st do. m. c.	9 00
Portland, Cong. ch.	100 00—127 90

## NEBRASKA TERRITORY.

Nebraska City, L. A. B.	4 00
-------------------------	------

## FOREIGN LANDS AND MISSIONARY STATIONS.

Eaton, C. E., Cong. ch. and so. m. c.	30 00
Hazlewood, Sab. coll.	7 20
Pajutazie, m. c.	1 85
St. Andrews, C. E., Pres. ch. m. c.	34 00
West Farnham, Mrs. R. Morgan,	10 00—83 06

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$ 35 49
NEW HAMPSHIRE, . . . . .	5 50
VERMONT, . . . . .	73 70
MASSACHUSETTS, . . . . .	37 85
CONNECTICUT, . . . . .	14 90
NEW YORK, . . . . .	211 50
PENNSYLVANIA, . . . . .	7 41
OHIO, . . . . .	11 75
ILLINOIS, . . . . .	20 08
IOWA, . . . . .	10 51
OREGON, . . . . .	3 85
MICHIGAN, . . . . .	3 25
	<hr/> 435 79

Donations received in December,	16,524 45
Legacies,	3,285 50

---

\$19,809 96

<b>TOTAL</b> from August 1st to December 31st,	<b>\$78,973 52</b>
--	--------------------

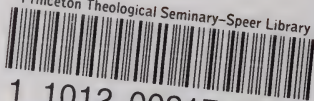


**For use in Library only**

For use in Library only

I-7 v.57/58  
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 7922